

Russia, Orthodox Church - Catechism
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T H E
Russian Catechism, *K*

Composed and Published

12 Bc
B Y

Order of the C Z A R. *2*

To which is annex'd,

A Short A C C O U N T

O F T H E

Church-Government,

A N D

C E R E M O N I E S,

O F T H E

M O S C O V I T E S.

Illustrated with C u t s.

L O N D O N:

Printed for J. Downing, in Bartholomew-Close; C. King, in Westminster-Hall; Mr. Stokoe, at the Mews-Gate; and W. Meadows, at the Black-Bull in Cornhill. *11*

THE
Russian Catechism

Composed and Published

BY

Order of the C. N. R.



To which is

A Short A-

OF THE

Church-Government

AND

CEREMONIES

OF THE

MOSCOWITES

Illustrated with Cuts

L O N D O N :

Printed for J. Doring in Fenchurch-Street; C. King in Westminster; Mr. Baker at the New-Castle; and W. Mearns, at the Strand; and in America, at the New-York Office.



Advertisement TO THE READER.



THIS short Catechism appeared in the *Muscovite* Tongue five or six Years ago, writ by Archbishop *Resenski*, a native of *Kiovia*, who, for his great Learning, is in the highest Esteem with his *Czarian* Majesty; it has been Translated into the *German* Language, and Printed in *Petersbourg*; and a Copy thereof falling into the Hands of a Person, whose extraordinary Abilities and Integrity have justly placed him in a very high Station in the Law, he was of Opinion, that the curious Reader would be pleased to see it in *English*, as an

instance of the extensive Genius of *Peter Alexowitz*, who does not only distinguish himself in the Military World, but at the same time studies to polish his Subjects, by propagating Religion and Learning. And it is at the Request of this worthy Person, I have translated it.

Least any Expression therein might give Offence, because in the Exposition of the Second Commandment Image-worship (with some Restriction) is allow'd; I begg'd the Favour of an eminent Prelate to peruse it before I sent it to the Press, who directed me to signify in the Preface, that this Opinion is to be rejected, as it certainly is, because all the Heathens, both antient and modern, might excuse themselves from the Sin of Idolatry by the same Way of Arguing; for they all allow that there is but one supreme Being, and that their nominal Gods were only so many Vicegerents superintending the Affairs of the World, and that their Idols of Stone or Wood were only commemorating Helps to Devotion, as may be gathered from St. *Augustin's* Book of the *City of God*, *Arnobius*, *Minutius Felix*, primitive Fathers, and from many modern Accounts of the Heathens in the *East-Indies*; yet they, as well as the *Jews* for their worshipping the Golden-Calf, are charg'd with the

the Sin of Idolatry. There are at this Day many Heathen Nations under the Dominion of the *Czar* in *Siberia*, and in the Kingdom of *Astracan*, that have no Image-worship among them, and are grievously offended with the *Moscovites*, who use them in their Houses and Churches; and these poor Heathens were very kind to the *Swedish* Officers, who were for many Years Prisoners among them; and observing these Gentlemen never bow'd, as the *Russians* did, to Crucifixes and Images, judg'd from thence that they were of their Religion. The *Swedish* Officer who gave me this Information was of Opinion, that these Heathens might easily be perswaded to embrace Christianity, if they were conversant with Protestants.

The Treatise of the *Russian* Church Government and Ceremonies hereunto annex, is compil'd out of several modern Authors, writ in different Languages on this Subject, and from the best Accounts I could have from Gentlemen who liv'd many Years in the *Czar's* Dominions.

Westminster;
Nov. 26. 1723.

J. T. Philipps.

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of the Can in S.W.A., and in the King-
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poor Heathens were very kind to the Swedish
Officers, who were for many Years Prisoners
among them; and observing that the Can
never bowed, as the Ruffians did to Castles
and Images, judged from thence that they
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J. P. Philippi

Westminster,
Nov. 26. 1722.



The AUTHOR's

P R E F A C E.

To all pious Parents, Guardians, Tutors,
and Masters, who have the Care and
Inspection of Youth.



CHRISTIAN Reader the Well-being of
Man in all the several Stages of Life, if
morally consider'd, depends on Education;
for, Train up a Child in the Way that
he should go, and when he is old, he will not
depart from it. If his Mind is early season'd
with the Fear of God, which is the Beginning of
Wisdom, there is Reason to hope that he will
prove Virtuous in riper Years; but if this is neg-
lected, the whole Course of his Life, in all likelihood,
will be answerable to his Education, irregular and
vicious; and this is not only true of particular Per-
sons, but of Nations and Kingdoms.

For Man being naturally inclined to Vice, and the
Imaginations of his Heart being evil continually, 'tis
morally impossible but that he must prove debauched and
wicked, if good Education is not call'd in to assist against
the Power of Original Corruption, and the Influence of
Custom and wicked Practices: The Apostle empha-
tically

tically expresses it, Evil Communications corrupt good Manners, 1 Cor. xv. And the Son of Syrach tells us, He that touches Pitch shall be polluted thereby; and he that converses with a proud Man, will become like unto him. In fine, what Good can we expect where no Care is taken of the Education of Youth?

How much this is wanting in Russia, is too evident. For many (though otherwise good and well-meaning People,) will neither confess nor dread the Consequences of Sin, because they don't truly know what the Law of God does properly require. They know in general, that the Law says, Honour thy Father and Mother; but who are meant by Father and Mother, and what is properly signified by Honour, they are utterly at a Loss. In like manner, they know the Commandment says, Thou shalt not Steal; but how few are there who understand the perfect Meaning of that Precept; Who is the Man that thinks it a Crime to circumvent another in Buying and Selling; to conceal Things found; Buy stolen Goods; or take Bribes for perverting Judgment? Yet these are so many Species of Stealing. The same Observation holds good with regard to all the Commandments.

What Care then can such Men take of the Education of their Children, who themselves live in such Darkness and Ignorance, that they know nothing of the Law of God; but place all Religion in external Ceremonies and bodily Exercises; no regard had to the true Fear of God, which consists in believing in our Lord Jesus Christ, and keeping his Commandments in Love and religious Fear.

Some are of Opinion, that the best Education we
can

can bestow upon our Children would be, to teach them to read and write; but this is evidently false: For what will it avail to read and not understand, or to write, which conduces nothing to make us better Men. But how many are there amongst us wholly ignorant of the Meaning of the Ten Commandments, of the Creed, and the Lord's-Prayer? and their Reading is so far from being beneficial to them, that very often it is only instrumental in writing Lampoons and Pasquils, forging of Wills, and falsifying Contracts, to the Prejudice of others; or in Broaching false Doctrines, which they studiously propagate among the People, and so cause Schisms among Christians. But it would be endless to enumerate all the Inconveniencies flowing from hence.

Wherein then does the pious Education of Children consist? This Question is answer'd by the Royal Prophet in Psal. cxix. 9.

It is therefore in the Word of God only, we must seek for God's Will; and this we must always inculcate upon the Minds of Youth, if we purpose to give them a pious Education; and this in a more particular manner is the Duty of all Religious Parents, Tutors, Guardians, and all such as are charged with the bringing up of Christian Children, Deut. vi.

But Parents, &c. because of their own Ignorance and Incapacity, not being able to comply with this great Duty; it was judged highly necessary to publish a compendious and clear Exposition of the Lord's-Prayer, Creed, and Ten Commandments; for the Books published already on this Subject, are wrote in the old Slavonian Language, and not in the Vulgar Moscovite Dialect, and therefore of little or no Service to the Russian Youth. Wherefore, in order to supply this great Defect, Our Gracious Sovereign Lord, Peter the 1st, having at
Heart

Heart the Spiritual Welfare of his People, considered very seriously how some settled Method of Instructing Youth might be introduced into all Russia, and God was graciously pleased to bless his pious Intentions, by inspiring his Majesty with this Resolution of Publishing a perspicuous and short Exposition of the Lord's-Prayer, Creed, and Ten Commandments, with an A B C Book thereto prefix'd; that while the Children learn to spell, and read, they may not only spend their Time in getting Psalms without Book, but may learn by Heart those short Expositions, after which they may commit to Memory Prayers or Psalms with Understanding; and therefore by the express Orders of his Imperial Majesty, We have published this small Treatise, wherein Children may know the Will of the Lord, and be accustomed to fear him from their most tender Years.

Therefore, be it known to all you who have the Care of the Education of Youth, that you are inexcusable in the Sight of God, if you henceforth fail in giving your Children Religious Education; and you are strictly required to cause your Children to be instructed out of this Book, and to examine them your selves, to see if they understand and retain what God requires of them in the respective Precepts of the Decalogue, whether they understand the several Articles of the Creed, and the Petitions of the Lord's-Prayer. You are further obliged to see that they lead holy Lives, conformable to the Law of God; and if they have fail'd in their Duty, you must shew them against which of God's Commandments they have transgress'd, and give them fatherly Corrections when it is necessary; which if you faithfully perform, your Children will afford you matter of Joy and Comfort, and the Lord will pour his Blessings upon you and them. Here followeth the Russian A B C, in the Russian Language.

THE



THE Russian Catechism.

*****!*****

Of the Law of G O D, as contained in the
Ten Commandments.

Q.



H A T is the Law of G O L D ?

A. The Law of God is his
Commands deliver'd to Men
by the Hands of *Moses*, and
expres'd in the Ten Com-
mandments; whereby every
one may know what is agree-

able to the Will of God, in order to put it in
Practice; and to avoid what is disagreeable to the
Divine Will.

Q. Which are the Ten Commandments?

A. They are as follow.

1. Thou

- I. Thou shalt have no other God but me.
- II. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is either in Heaven above, nor in the Earth beneath, nor in the Waters under the Earth: Thou shalt not pray to them, nor serve them.
- III. Thou shalt not take the Name of the Lord thy God in vain.
- IV. Remember to keep holy the Sabbath-Day. Six Days shalt thou do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God.
- V. Honour thy Father and Mother, that thy Days may be long in the Land.
- VI. Thou shalt not Kill.
- VII. Thou shalt not commit Adultery.
- VIII. Thou shalt not Steal.
- IX. Thou shalt not bear false Witness against thy Neighbour.
- X. Thou shalt not covet thy Neighbour's Wife, thou shalt not covet thy Neighbour's House, (nor his Villages) nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor his Beasts, nor any thing that is thy Neighbour's.

Q. Do these Commandments want any Explication?

A. Yes; because of the Ignorance of the common People, such Explication is highly necessary; and because the Precept is short, tho' very comprehensive.

Q. Pray then explain the first Precept, and tell me what God commands therein?

A. It is requir'd thereby that we do know and own him to be the Uncreated, Eternal, Omnipresent, All-wise, Omnipotent, most Holy and most Merciful G O D ; and that we do put all our Confidence in him, expect all Good things from him, fear and love him with all our Hearts, and perform every good Work in Charity and godly Fear. Further, God commands us in this Precept to have no other Gods besides him.

Q. What is it to have no other Gods ; and who are they that sin against this *First* Commandment ?

A. To have other Gods, signifies to conceive unbecoming Notions of any Creature, and to attribute to him any Perfection that is due only to the Supream Being, or to love him, and put the same Confidence in him, as we do in God. As,

1. *Idolaters*, who imagined to themselves many Gods, who, as so many several Lords, had the immediate Inspection over different Things ; as one was supposed to rule the Heavens, another the Earth, a third over the Waters ; some took Care to furnish Men with Meat, and others provided them with Drink ; some were Gods of War, and others of Peace ; and many more such like Fooleries.

2. *Superstitious People among us Christians* ; who attribute a Power of doing Good or Evil to Persons or Things, who are in Truth endued with no such Faculties : As for Example, when one Day is prefer'd to another, for Beginning this or that Work, or that one Accident or Ad-

venture is happier than another. Further, when we give heed to Witches, Wizards, and Interpreters of Dreams. In a word, all Old Womens Fables, and Will-Worship, which is not according to the Word of God, is Superstition.

3. All those are Transgressors of this Commandment, who rely too much on their own or others Power, or prosperous Successes.

4. Those, who tho' they are not chargeable with Idolatry, Superstition, or presumptuous Conceits of themselves, yet either disbelieve the Being of a God; as Atheists; or deny his Providence, and attribute every thing to fatal Necessity, or Chance, and deny that there shall be any future Reward or Punishment, because there is no other Life after this: These Men are commonly called *Epicureans*, from one *Epicurus*, who formerly maintained these Heresies amongst the *Grecians*.

Q. What is forbidden in the *Second* Commandment?

A. Idolatry.

Q. What is Idolatry?

A. Idolatry is giving Divine Worship to any Image, or the Likeness of any thing that is in Heaven, in Earth, or in the Water under the Earth; that is, when one approaches such an Image in the Humility of his Heart, and fears it, puts his Confidence in it, as having in it self invisible Virtue or Efficacy: Thus the Old Heathens worship'd Images, which the Christians do usually, by way of Contempt, call Idols.

Q. What shall we say of Images used by Christians?

A. These

A. These are not Idols, for they were not introduced in order to be worship'd, but to bring to our Remembrance the Works of God; neither is the Respect paid to them to be esteemed Idolatry, while it cannot be called Divine Worship, such as that formerly preached in Greece, and mentioned in the Seventh General Council, which forbids to put our Confidence in them, or to worship them in Spirit and in Truth, as we do the Supreme God; tho' it allows a civil Respect, such as Embracing or Kissing, to be paid to the Images of Christ, or the Saints, directing the Devotion to God only when thou bowest before the Images.

Q. Who are the Transgressors of this *Second Commandment*?

A. All such as give the Images that Worship that is due only to God, which is expressly forbidden in the Seventh General Council, as before mentioned. Whence it will follow, that those that bring the Image to Church, and there bow before it; and others, who pay more Respect to gilded Images than to plain ones; and lastly, those who will not pray at all without the Use of Images; All those Men transgress against the Decree of the Seventh Council.

Q. What does God command in the *Third Precept*?

A. We are commanded thereby to praise God with Reverence and godly Fear, and neither diminish his Glory, nor blaspheme his Name.

Q. Who are those that transgress against this Commandment, by dishonouring God, and blaspheming his Name?

A. As God's Name is hallowed by good Works, so it is blasphemed by evil Works; and as good Works are grounded on every one of the Commandments, so evil Works are forbidden in every one, and more especially the Sin of Blaspheming the Name of God, viz.

1. When any one does in expresse Words revile and blaspheme his Name.
2. When any one calls God to witness upon every trivial Occasion.
3. When we charge God with a Lie.

Q. Can't you explain these Ways of Blaspheming the Name of God more clearly, and shew wherein they do consist?

A. Those are guilty of Blaspheming the Name of God, who make him a Lyar, Unjust, Impotent, and the Author of Sin; or those that revile the holy Scriptures, the blessed Virgin the Mother of our Lord, or those who are acknowledged Saints. Moreover, 'tis a Degree of Blasphemy, when one calls God to bless any wicked Design, as if a Robber or Thief begg'd God to bless his wicked Enterprize, for thereby he makes God, as much as in him lies, a Robber also.

2. The Name of God is blasphemed by Swearing falsely against the Light of one's own Conscience, or taking his Name in vain in common Conversation, or by taking an Oath upon every trivial Occasion.

3. Those cursed Impostors make God a Lyar, who impute Miracles and Wonders to Images, Reliques of Saints, and to some particular Places;

Places, or do pretend themselves to the Power of doing Miracles.

Lastly, Those that knowingly and wilfully propagate false or superstitious Doctrines, do make God a Lyar also.

Q. What does God command in the *Fourth* Precept?

A. He does thereby appoint and set aside one Day in the Week for his own Service. For although we are in Duty bound to praise God every Moment of our Lives, yet we are so busily employ'd the rest of the Week in our respective Callings, that he is little honour'd by us; and therefore, that we may serve the Lord without Diffraction, the seventh Day is consecrated to his Worship, by superseding all the ordinary and troublesome Offices of Life. This Day, in the Old-Testament, was *Saturday*, or the last Day of the Week; but in the New, 'tis the first, when we are to honour and commemorate the Resurrection of JESUS CHRIST; and hence 'tis call'd the Day of the Resurrection; and from laying aside our daily Employments, 'tis called a Day of Repose.

There are other Feast-Days besides *Sunday*, to commemorate the mighty Works of God, and to honour some of his Saints, which by Vertue of this Command, we are obliged to observe.

Q. How is God to be praised on Feast-Days?

A. In the first Place, we must chearfully frequent on these Days the House of God, and give attentive heed to Divine Service, where-

in God is praised for his infinite Kindnesses bestowed upon us, whether they be Temporal or Spiritual ; and take notice, that it is not enough to assist at these Exercises, but that we must hear with Understanding, giving entire assent and consent, with Faith and Fear, to these spiritual Songs.

2. What is read or preached in the Church, hear it with Meekness and holy Attention, returning Thanks to the Lord, that he condescends to speak to thee by the Mouths of his Ministers, and strive earnestly to be not only a Hearer, but a Doer of the Word; and assure thy self, that if thou dost not grow better by hearing the Word preached, it will aggravate thy Condemnation.

3. When thou art in thy House, encourage thy Children, and the rest of thy Family, to fear the Lord, by keeping them from Gaming and disorderly Exercises, and by repeating to them what thou didst hear in Church. Thus thou wilt edifie both thy self and those that hear thee, and retain more firmly what thou hast heard in the Congregation.

4. We should be always ready to distribute Alms to the Poor, but more especially on Holy Days, for *with such Sacrifices God is well pleased.*

Q. Who are those that transgress this Command?

A. All those who do not serve God in the Manner above-mentioned, and more especially,

1. Those that despise the received Prayers of the Church, and either absent themselves from

91



These are the Print Letters						These are Letters used in Writing	
Az	Δ α	a	Cheer	X x	ch	Α α α α N γ	X x
Buki	Β β	b	Ot	Ω ω	o	Β β β β	Ω ω
Vadi	Β β	v	Ti	Υ υ	ts	Β β β β m n n	Υ υ
Flagol	Γ γ	g	Scherf	Υ υ	tich	Γ γ γ γ	Υ υ
Dobro	Δ δ	d	Scha	Ψ ψ	sch	Δ δ δ δ	Ψ ψ
Iest	Ε ε	e	Schicha	Ψ ψ	schtich	Ε ε Ε ε	Ψ ψ
Schiviet	Ζ ζ	g	Ser	Ξ ξ		Ζ ζ	Ξ ξ
Zelo	Σ σ	Z	Seri	Η η	ui	Σ σ	Η η
Zomla	Ω ω		Seer	Η η	i	Ω ω	Η η
Iche	Η η	i	Iat	Θ θ	ie	Η η	Θ θ
I	Ι ι		Se	Κ κ		Ι ι	Κ κ
Kaho	Κ κ	k	Ius	Λ λ	iu	Κ κ	Λ λ
Ludi	Λ λ	L	Ioft	Μ μ	ia	Λ λ	Μ μ
Mistat	Μ μ	m	Iet	Ν ν	x	Μ μ	Ν ν
Nafch	Η η	n	On	Ξ ξ		Η η	Ξ ξ
On	Ο ο	o	Kfi	Υ υ		Ο ο	Υ υ
Pocoi	Π π	p	Pi	Φ φ	Ps	Π π	Φ φ
Rtzi	Ρ ρ	r	Thita	Θ θ	f	Ρ ρ	Θ θ
Novo	Γ γ	t	Schitze	Υ υ	i	Γ γ	Υ υ
Inverda	Τ τ	Y		V v	ot	Τ τ	V v
U	Υ υ	u		W w		Υ υ	W w
Ik	Φ φ	ph		X x		Φ φ	X x
Phert	Φ φ			Y y		Φ φ	Y y

from the Publick Worship, or give no Attention to what is sung or preached.

2. Priests, and other Ecclesiasticks, who either altogether neglect Preaching and Singing in the Church, or perform these holy Exercises without due Reverence, as by reading too fast and inconsiderately, these Mens Sins are of a double Die, they offend God themselves, and cause the whole Congregation to offend him also.

3. This Commandment is grossly violated by those who spend the Day in Drinking, Gaming, Quarrelling, and disorderly Living, for certainly this can't be sanctifying the Lord's-Day.

Q. Is it then absolutely and always sinful to Work on the Sabbath-Day?

A. We intimated already, that hard Labour is to be laid aside on those Days, that God may be served without Distraction; and other Employments, tho' less laborious, as Merchandize, and attending Courts of Judicature; yet in some Cases, 'tis no Sin to work on the Sabbath-Day, as on the following Occasions:

1. When our Neighbour calls for our Assistance in his Sicknels, or when his House is on Fire.

2. If a Man, whose Habitation is very remote from any Place of Publick Worship, and can neither read himself, nor has any other that can read to him, he does better to follow his daily Employment in his own House, than to frequent lewd Company.

These

These are the Commandments which relate to the Love of God; the Six following concern the Love of our Neighbour.

Q. What is required in the *Fth* Commandment?

A. It is required of us to honour and respect not only our natural Parents, but those that are in the Dignity and Place of Parents, and have any Degree of Authority over us.

Q. Who are those that can justly demand this Respect from us, and what honour and reverence is due to them respectively?

A. In the first Place, Kings and Magistrates, who rule over us in the Lord, are to us in the Place of Fathers, whose Duty it is to defend their Subjects, and seek what is best for them, both in Temporals and Spirituals, and therefore must have a watchful Eye to all Ecclesiastical, Military, and Civil Affairs, that Men do conscientiously execute their respective Employments; and this is, next God, the highest Fatherly Dignity.

Subjects are in Duty bound, as obedient Sons, to manifest their Subjection to Kings, as followeth:

1. They must Love and Honour them, never name them but with Sentiments of profound Respect.
2. Offer unfeigned Prayers to the Almighty for their Health and long Life.
3. Obey their just Commands without Murmuring.

4. Venture their Lives chearfully, to defend them against the Enemies, Rebels, and Traitors of their Persons and Government.

5. Pay Taxes and other customary Impositions chearfully.

2. Next to Kings and Sovereign Princes, Spiritual Governours, Senators, Judges, and Generals of Armies, and other Magistrates, are vested likewise with the Fatherly Dignity.

The Duty of Ecclesiastical Governours is, to lead the People in the Way to Salvation. The Civil Magistrate should distribute Justice without Respect to Persons. The General must promote Military Discipline, and inspire the Soldiery with Christian Courage.

Inferiours must love and respect their Superiours, pray for them, and chearfully obey all their just Commands.

3. The third Order of Men that are vested with Fatherly Authority, are our natural Parents, viz. Fathers and Mothers: For tho' according to Nature, they claim the first Place, yet in a Civil Society, the Persons abovementioned, as promoters of the Publick Good, deserve greater Honour than they.

It is the Duty of Parents, to seek and promote the Well-being and Happiness of their Children; to whom they owe these three Things:

1. To nourish them, and take care of their Health, until they are able to act for themselves, and afterwards promote their Happiness according to the Laws of the Land, to the best of their Power.

2. To season their tender Minds with the early Knowledge and Fear of God.

3. To take Care to have them instructed in some Trade or Calling suitable to their respective Capacities, whereby they may be able to provide for themselves.

The Duty of Children, is to love, fear, and obey their Parents; to esteem them very highly, and never without Leave presume to sit in their Presence; nor to undertake any thing of Moment, as Matrimony, or a Monastical Life, without the Approbation of their Parents.

If the Parents through any Disaster come to Poverty, the Children should help them cheerfully, and even instruct them in the Knowledge, and Fear of God, if they have had the Advantage of a better Education than their Parents have had; but this is to be done with a great deal of Respect and Modesty, like a wise Physician, and not by way of Command.

4. The nearest Relations, as Uncles and Aunts, the Eldest Brother, &c. are likewise invested with a Fatherly Authority, and a great deal of Respect and Honour is due to them, tho' in a lower degree than to our Parents.

5. Benefactors, who out of meer Charity, without any View of Advantage to themselves, do good to others, and more especially to such as are Orphans and helpless, and bring them up as their own Children; A Child is in Duty bound to love, fear, and honour such his good Patron, as if he had been his own Father.

6. Those

6. Those who instruct Youth in any useful Knowledge, as in the Mystery of any Trade, do partake of the Fatherly Authority, and are bound to teach their Disciples or Apprentices meekly all that they know, with all the Expedition possible.

The Learner should obey, love and respect his Teacher as his Father, tho' he rewards him for his Labour; but if he teaches him *gratis*, such a Teacher is worthy of double Honour, for he stands in his Father's stead.

7. Landlords, Masters of hired Servants, and those of Slaves, either bought with Money, or taken in War, stand in the Place of Fathers, and 'tis their Duty to instruct them in the Knowledge of Religion; to give them what is necessary for their Sustenance; to chastise them for their Amendment, but not to satisfy a peevish Passion; and pay them their Wages; and not exact from their Tenants any unreasonable and unjust Payments.

Servants owe filial Love and Obedience to their Masters, and they must serve them faithfully and diligently, without Lying, or embezzling or wasting their Masters Goods, but promote his Interest as their own.

1. Aged Persons stand in the Place of Parents, tho' Civil Authority takes Place before Age; for a young King is a Father to his aged Subjects.

The Aged should not despise young Men, who are otherwise of the same Dignity and Order; and it is the Duty of a young Man, to testify all outward Marks of Respect towards their

their Seniors, by giving them the best Place, and all other Tokens of Civility.

It clearly appears from what has been said, that all those who don't comply with these respective Duties abovementioned, are Transgressors of this Commandment.

Object. I am at a Loss how to behave my self, when one, to whom I owe filial Obedience, commands, and another, who likewise stands in the same Degree of paternal Authority, forbids me the same Thing?

Ans. When neither of these have Authority over each other, then you must have a Regard to what is commanded, and not to the Persons that command. For if your Master, to whom you owe Fidelity and Service, commands you any lawful Thing, and your Father forbids it, obey your Master, and not your Father. But if one is superior in Dignity to the other, obey that superior Person; for if thy Father or thy Master command thee any thing that is against the Order of the Magistrate, obey the Civil Power, and not thy Father or Master. But if the Magistrate bids thee do any thing that the *Czar* forbids, by all means obey the *Czar*.

Q. What does God forbid in the *Sixth* Commandment?

A. Killing is thereby expressly forbidden, and all the Species and Degrees thereof are therein implied.

Q. What is meant by this Word Kill?

A. All Kinds of Killing, as killing a Man with a Weapon, Strangling, Drowning, or Poisoning, and many other Ways and Methods of taking

taking away the Life of another Man. 2. He that doth any Ways contribute designedly to take away his Neighbour's Life, as breaking a Hole in the Ice, over which a Man is to pass in the Night; or setting his Neighbour's House on Fire, &c. And in this Class of Murtherers, are all Rebels and Traitors, who contribute to bring the Sword of War into their own Country; as also those, who give or accept Challenges to fight Duels, are to be accounted Transgressors of this Commandment. 3. Those who will force Men to work or drink more than their Strength is able to bear; and in a Word, all those who contribute to throw others into any Excess of Anger or Sadness, or any other particular Passion, destructive of Man's Health, do violate this Commandment.

Q. Are Soldiers and Judges to be reputed Transgressors of this Commandment, when they put any Man to Death?

A. No: For Judges do but execute the Power entrusted to them by God; neither do Soldiers transgress this Commandment, when they kill the Enemy; for they do but comply with their Duty, when, in Defence of their Country, and in Obedience to their Sovereign, they do kill their Enemies; but it is the Duty of Princes, to see that the War be undertaken for just and substantial Reasons.

Q. Is it then a Sin to lay violent Hands on our selves?

A. Without doubt: For God, and not our selves, has Power to dispose of our Lives, and therefore we must expect Death patiently, and not

not hasten it, and bring it wilfully on our selves.

Q. What does God forbid in the *Seventh* Commandment?

A. He forbids Adultery.

Q. What is Adultery?

A. It is an unlawful Conversation of Man with a married Woman, or a Woman with a married Man, which is more particularly forbidden in this Commandment, which comprehends also Fornication, and all other Kinds of Carnal Uncleanness.

Q. Is it a Sin to converse carnally with one's own Wife?

A. Marriage is a Divine Institution, ordered for the mutual Assistance and Propagation of Mankind.

The Duty of Man and Wife is to love and honour one another, for the better Managing of the Affairs of a Family, and pious Education of their Children; and in order thereunto, both the Man and Woman must be mutually true to the Marriage Bed, or else they are Transgressors of this Commandment. Besides, wanton Touches, a lustful Eye, and lascivious Expressions, are to be avoided, because they are incentives to carnal Inclinations, which are condemned in this Commandment.

Q. What is forbidden in the *Eighth* Commandment?

A. All Sort of Stealing is herein forbidden; but that the common People may have a more perfect Knowledge of the Nature of Theft, and where-

wherein it doth consist, we shall enumerate in this Place the several Kinds of Stealing.

Theft is either Clandestine, as when we appropriate any Thing without the true Owner's Knowledge; or open, as when any Man's Goods are taken from him by Violence; or *Lastly*, knavish and cheating Theft, as when under plausible Pretences, and cunning Devices, an honest Man is bereft of what is his own.

Q. How many Kinds are there of clandestine Stealing?

A. Very many, *viz.*

1. Picking of Pockets, House-breaking, Shoplifting; robbing of Barns, Fish-Ponds, Gardens, carrying away Corn and Hay.

2. Plundering the Publick Treasure of Churches or Cloisters, which two last is commonly called Sacrilege. To which may be reduced, Rifling the Graves of the Dead, which kind of Stealing merits a more than ordinary Punishment, as being an Offence of the most heinous and savage Nature.

3. It is a kind of clandestine Theft, not to restore Things found, or to conceal a Beast, or a Servant, that is run away from his Master; to alienate the Goods of a Man in Distress, as when his House is on Fire, or his Ship broke to Pieces; for this is to plunder those who are already miserable, and barbarously to add Affliction to Affliction.

Q. How many Kinds are there of open Stealing?

A. Very many, *viz.*

1. High-way Men and Rapparees, who plunder Travellers of all their Money, and threaten to Murder them at the same Time; which if they do, they sin both against the *Sixth* and *Eighth* Commandment.

2. When a Man in Power does take away unjustly the Goods, Houles, Tenants, Lands of another, who is not able to repel Force by Force, for this is no better than robbing on the High-way.

3. Using other Mens Things against their Wills; as to drive Waggon, or sow on other Mens Grounds, or to use their Vessels, Cloaths, Carts, working Tools, or Arms, without leave either from the Proprietor, or order from the publick Magistrate.

4. All forced Buying and Selling; as for Example, When one Man compels another to sell what he has no mind to part with, and that at a low Rate, or to buy what he does not want.

5. All unjust and unreasonable Contracts; as when in Time of Dearth and Famine, one sells his Corn to another in Extremity and Want, at an excessive Price; or when one offers his Service to another who is upon the Point of Perishing either by the Enemies Sword, or by danger of Drowning, on very exorbitant Conditions.

6. When one sees his Brother in great Necessity, and will not lend him either Corn or Money but at excessive Usury.

7. Violent Detaining of Foreign Goods, and also Retaining Wages due to Servants or Workmen.

8. Forcing People to Slavery, and oppressing of a free People.

9. Forcing Labourers to perform more Work than what they have promised in their Contract.

10. Invading other Mens Territories in Time of Peace.

Q. How many Kinds are there of cunning and artful Thieving?

A. There are very many, whereof some of them are these:

1. Wilful deceit in Merchandize, as when one sells bad Wares for good ones, or sells an old Horse and warrants it young, or adulterates good Wares, as by mixing Dust with fine Flower; or by dashing Wine with Water, or by selling Chrystal for Diamonds; or *Martens* Skins for the finest Sable, &c.

2. By over-rating our Commodities, and Selling them too dear.

3. By making Use of false Weights.

4. By Cheating, in gathering more Custom and Taxes than what is due, which is a Crime peculiar to Collectors and Custom-House Officers.

5. Uttering or Coining false Money, which is a very heinous Crime, and prejudicial not only to private Men, but to the publick Treasury.

6. Cheating in gathering of Alms ; as when any Man pretends that he is very poor or Weak, and thro' some bodily Infirmity is unable to get a Livelihood, or that thro' Fire, Water, or the like Calamity, is reduced to beg his Bread ; or by going about to gather Contribution for Building Monasteries, Hospitals, the Redeeming of Prisoners, and such like knavish Methods of Cheating the Publick.

7. All fulsome Flattery for enticing heedless and unwary Persons, and all hypocritical Pretences to uncommon Piety, the better to excite well-meaning People to deal out Alms more plentifully, is a kind of Stealing.

8. Those who with Images and Reliques of pretended Saints, and Pilgrimages to certain Places, with a Design to cheat People of their Money, do falsely pretend to the Power of doing Miracles.

9. Those who are not faithfully diligent in their Masters Service, for that Part of their Wages, which by suitable Diligence they do not earn, may be said to be stolen. The same may be said of all Labourers, whose Work is not proportionable to their Wages.

10. All Forgers of false Wills, in order to defraud the lawful Heir of his Inheritance, and all false Pretenders to Affinity and nearness of Blood, with a view only to make themselves Heirs to an Estate.

11. Receivers of the Publick Money, who lessen their Receipts, and magnifie their Expences, in order to appropriate the Money of the
the

the Nation, which is a very heinous Crime, because the Prince will thereupon be necessitated to burthen his People with new Taxes, to make up the Sum embezzled by his Officers.

12. All Judges, who take Gifts for passing unrighteous Judgments, are Thieves according to this Commandment, tho' in other Things they may be morally just and honest Men.

13. All unfair Proceedings in the Consecration of Bishops and other Ecclesiastical Persons, for the sake of filthy Lucre, which sinful Practice is called Simony, or the Sin of *Simon Magus*, who would buy the Gift of God for Money.

14. All unequal Distribution of Civil Employments to worthless and unskilful Persons, although there is no Bribing in the Case; for it is an injury done to People better qualified, and the Publick suffers for it.

These are some of the several Species of Stealing; and if we have omitted any, it may be easily reduced to one of these.

But take these two Remarks along with you.

1. That the Sin of Stealing does either come from unsatiable Desire of getting Riches, for a covetous Man is never satisfied with what he has; therefore by right or wrong he appropriates the Possessions of others. Or from Indolence, and a lazy Temper, which will soon bring a Man to Poverty: And Necessity and Want set Men on Coveting and Stealing their Neighbours Goods.

2. That there is no Forgiveness to be expected for any of the foremention'd Species of Stealing, till Restitution and Satisfaction is made to the injur'd Parties.

Q. What is forbidden in the *Ninth* Commandment?

A. It forbids us to bear false Witness against our Neighbour, which is of two Kinds, the one *in*, the other *out* of the Courts of Judicature.

Q. What kind of false Witness is given in Courts of Judicature?

A. They are these three following:

1. False Accusation.

2. False Witness, either by Swearing falsely against an innocent Person, or by suppressing the Truth against the Guilty.

3. When the Judge does not use all Diligence and possible Means to come at the Truth, he is a Transgressor of the *Ninth* Commandment, and of the *6th* and *8th* at the same Time; such a Judge does an honest Man a great deal of Prejudice, though he should escape with his Life and Fortune.

Q. What are the Kinds of false Witness which are committed in daily Conversation?

A. 1. Slandering and Backbiting.

2. Affronting another to his Face with abusive Language.

3. Condemning the Actions of Strangers, though in themselves blameable, and to be disapproved.

4. Ridiculing others for some natural Imperfections,

fections, whether in Body or Mind, without some very solid Reason for so doing.

5. All satyrical Pleasantries, that tend to diminish our Neighbour's Reputation, and all sinister disadvantageous Interpretation of other Mens Words and Actions.

6. This Sin may likewise be committed by Nods and Signs, as shaking the Head, or by sighing at the mentioning the Name of a certain Man, in such a Manner, that his contempt and dislike is sufficiently manifested, and even Silence sometimes has a louder Meaning than Words to raise suspicion in the Minds of others, and diminish our Neighbour's Reputation.

7. Add hereunto Pasquils, and Pictures made on Purpose to injure our Neighbour's Reputation.

8. *Lastly*, There is another more subtle Method of blackening our Brother's good Name, by giving him very high Encomiums, and uncommon Praises, but blended with such mean and ugly Circumstances, that the Man may seem more odious. In a Word, whatsoever contributes to the Diminishing our Neighbour's good Name, whether it be in Word or Deed, is a Violation of the *Ninth* Commandment.

To avoid this Sin of hurting the Reputation of others, consider,

1. That Inclination to speak Evil of others flows from Envy, Pride, Revenge, and a long Custom of Lying; for whoever utters what in Duty he should have concealed, and

conceals what he should have disclosed, is a Lyar, and condemned by this Commandment,

2. That this Sin of hurting our Neighbour's Reputation, if once contracted, is very difficult to be forgiven, because of the Unwillingness of all such Slanderers to make honourable Reparation to the injured Person, without which there can be no Forgiveness expected for this Sin.

Q. What is forbidden in the *Tenth* Commandment?

A. All unjust desiring or coveting is hereby condemned, and whatever in the five foregoing Precepts is forbidden to be done, the very Thoughts of so doing is forbidden here, and what is commanded to be done, the first secret Motions of the Heart towards the Non-performance is here condemned.

And therefore it is not enough to abstain from injuring others, but we must not desire or lust after what belongs to our Neighbour; As for Example, the 6th Commandment forbids taking away another Man's Life, but the first angry Intentions of Hurting the Body of our Neighbour is forbidden here. The 7th forbids criminal Familiarity with another Man's Wife, or of a Woman with another's Husband; but here lusting only after a Woman is condemned. The 8th forbids appropriating other Mens Goods, &c. And therefore this 10th Commandment comprehends all those of the second Table, as the first Commandment implies all the Commands of the first Table, relating to God and his Worship.

Q. Is

Q. Is that all that is necessary to be known concerning the Law of God?

A. Yes: These are the principal Things necessary to be known for thy Instruction, with these additional Observations relating to the Divine Law.

1. The Moral Law is unchangeable, universally obliging all Nations, *Jews* and Christians, in all Places, and at all Times, to the End of the World. For tho' the Ceremonial Law, which serv'd only to typify and set forth to the *Jews*, through Purifications and Offerings, the Mysteries of our Redemption, was annul'd at the Death of Christ, (in whom it was accomplish'd,) and tho' the same may be said of the Judicial Law given by *Moses*, for the Government of the *Jewish* Common-wealth; yet the Moral Law is, and will remain always the same.

2. All these Commandments are to be obey'd by us with the profoundest Respect and filial Fear, considering that the Lawgiver is Almighty, Omnipotent, and seeth our Thoughts afar off, and is certainly to be our Judge; and 'tis a fearful Thing to fall into the Hands of the living God. And that we may fear God not as Slaves, but as dear Children, according to this holy Law, consider that the Lawgiver is the Eternal Justice, the Perfection of Goodness and Truth it self, who has created us, and also redeemed us with the precious Blood of his dear Son, and protects and leads us by his wise Providence, causing all Things to work together for our Good.

3. This Love to God can't be kindled in our Hearts by our own Strength, without the Assistance of God's holy Spirit ; therefore we must be instant in Prayer, that God would be graciously pleased to inflame our Hearts with love towards himself, and that we may have a Regard to all his Commandments.

4. If our Obedience to these Commands proceeds from the Fear of Men, or out of Vain-glory, in order to be the more esteemed in the World, or from any other Principle than from true Love, it can't be acceptable in the Eyes of God, for it is Hypocrisie.

5. We transgress the Law of God, not only by our own Sins, but by partaking in the Sins of others, by Commanding, Counseling, or any way Assisting others to commit any wicked Actions. For Example, If I hire a Cut-throat to murder my Neighbour, I am my self a Murtherer. If I conceal Stollen Goods, I my self am guilty of Stealing, &c.

God sheweth his Mercy for Thousand Generations to those that love him, and his Righteousness to the Childrens Children of those that fear him, and keep his Commandments.

Explanation of the Lord's-Prayer.

Our Father which art in Heaven.

Our Father, God, and Creator, who, though thou fillest all Places with thy Omnipresence,
yet

yet the better to express our Conceptions of thy infinite and immense Power, we say that thou art in Heaven; and thence, out of thy infinite Grace and Goodness, thou commandest us to call Thee our Father, although for the Multitude of our Transgressions, we are not worthy to be called thy Children. Therefore we come as poor and miserable Sinners to the Throne of Grace, praying with Faith unfeigned.

Hallowed be thy Name.

Illuminate our Understanding, and purifie our Hearts, most merciful Father, that we may acknowledge Thee to be our only Creator and Redeemer, praise Thee unfeignedly, and place all our Hopes and Confidence in Thee, that all those who believe in Thee, may be more and more confirmed in their most holy Faith, and that those who sit in the Regions and Shadow of Death, may see thy marvellous Light; root out all Unbelief, Schisms, and Heresies, and enlarge the Boundaries of thy holy Church, that all the Nations of the Earth may be converted to Thee.

Thy Kingdom come.

Grant, O dearest Saviour, that we may not lose the Inheritance of thy Kingdom; that after we have ended this Life, we may reign with Thee for evermore; and therefore while we are in this earthly Tabernacle, we
sigh

sigh and groan till we are clothed in thy heavenly Mansions with everlasting Glory.

Thy Will be done on Earth, as it is in Heaven.

Plant thy Fear in our Hearts, quicken and warm our Souls with thy holy Spirit, and so strengthen our Weakness, that we may understand thy Commandments and do them, that thy Will may be done on Earth, as it is in Heaven.

Give us this Day our daily Bread.

Give us, merciful Father, all that is necessary for the Support of this natural Life, wholesome Air, the Fruits of the Earth in Abundance, and thy Blessing upon our handy Work. Bless the Civil Magistrate. Give Health and long Life to our Orthodox, Victorious Sovereign *Peter Alexowitz*, Czar and Emperor over all *Russia*, and to all the Court and Army. Grant that the Nobles may be Loyal, Men of Truth, and hating Covetousness. Preserve all the respective Magistrates in Love and Unity, and grant to us all what thou knowest to be necessary for us before we ask Thee. Give us this Day our daily Bread, and graciously prevent all our Necessities.

And

And forgive us our Trespases, as we forgive them that trespass against us.

According to thy infinite Mercy, through the Mediation and precious Blood of thy only begotten Son, shed for our Sins, forgive us, O God, all our Transgressions which we have wilfully, or through Ignorance, committed, either in Thought, Word, or Deed, as we forgive our Brethren who trespass against us. Enter not into Judgment with thy Servants, for in thy Sight no Man living shall be justified. For there is no Man that sinneth not; thou only art without Sin, and thy Righteousness is from everlasting to everlasting, and thy Word is Truth.

And lead us not into Temptation:

Most gracious Lord and Father, the God of all Comfort, behold with an Eye of Pity, the Weakness and Inconstancy of our Minds, and lead us thro' this Wilderness World, removing far from us all imminent and unforeseen Dangers, that we may not be cast down with over-much Sorrow. But if it is thy Pleasure, as a loving Father, to chastise us for our Amendment, thy Will be done, only give us Strength and Patience to bear thy Fatherly Corrections; and grant, that in the Times of Prosperity and Abundance, we may fear Thee, and never forget thy great Benefits.

De:

Deliver us from Evil.

More especially, Lord and Saviour, from our crafty Enemy the Devil, who is a Murderer from the Beginning; who, by deceiving our first Parents, precipitated all Mankind into the Depth of Misery; and when he sees that we are redeemed by the Death of thy dear Son, yet always goes about like a *roaring Lion, seeking whom he may devour*; from whole Snares, good Lord, deliver us at all Times, and at the Hour of Death.

For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

We are assured, O heavenly Father, that Thou hearest our Prayers, and wilt grant all what is necessary for us; for thou art our God, and we are thy Servants: Thou art our King, and we are thy Inheritance, redeemed by the Blood of JESUS CHRIST. Thou also art Almighty, and Thou canst do what Thou plearest. Grant that whatever Thou workest by us, according to thy good Pleasure, may be done to the Honour of thy great Goodness; not unto us, O Lord, not unto us, but to thy Name, be all Honour and Thanksgiving, for Thine is the Glory for ever and ever. *Amen.*

The Lord is near to all that call upon him in Truth, he answers the Prayers of the Righteous, and helps in Time of Trouble.

Here

Here follows the Angels Salutation to the blessed Virgin, which is conceived in so plain Expressions, that there is no need of any Explication.

Hail thou that art highly favoured, the Lord is with Thee, blessed art thou among Women, &c.

The Orthodox Faith, or the Creed briefly Explained.

I believe in God the Father Almighty, Creator of Heaven and Earth, of all things visible and invisible.

I believe in one God the Father, and place all my Confidence in Him, and confess that He is the Almighty Lord and King of all Things in Heaven and Earth; i. e. of all visible Bodies, and of all invisible Spirits, Angels, and Souls of Men, and that he created them all by the Word of his Mouth.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before the Beginning of the World, Light of Light, true God of true God, born and not made, of the same Substance with the Father, by whom all Things were made.

I also believe in one Lord JESUS CHRIST, and place all my Confidence in Him, and confess that he is indeed the only begotten Son of God according to his Divine Nature, who is born of the Father by an eternal Generation,

neration, the Manner whereof surpasses all created Understandings. As the Father is Light, so is the Son; and as the Father is God, so is the Son God, and has the same Power, Wisdom, and all the same Divine Attributes with the Father. He is born of the Father, and not created, he has no separate Nature, but is the very same one God with the Father, and has in Conjunction with the Father, created all visible and invisible Beings, yet there is a Personal Difference between the Father and the Son.

Who for us Men came down from Heaven, and by the Power of the Holy Ghost in the Womb of the Virgin Mary took our Flesh upon him, was made Man, and was crucified under Pontius Pilate, was dead and buried, and the third Day rose from the Dead, according to the Scriptures, and ascended into Heaven, and sitteth on the right Hand of God the Father.

I believe that this Order has been observed in bringing about the great Work of our Redemption, through our Lord JESUS CHRIST. Our first Father *Adam*, by violating the Laws of God, made himself and his Posterity subject to Sin and Death, and thereupon losing the primitive Innocence of our Nature, we were conceived in Sin, and we are viciously inclined from our Youth, and of our selves unable to obey the Divine Law; and there-

therefore God, who would not that Mankind should perish, did redeem it through his dear Son **JESUS CHRIST**, in the Order and Manner following: The only begotten of the Father comes down from Heaven, not meaning thereby that he moved from one Place to another, for he is Omnipresent, God blessed over all; but he willingly took upon him our Nature, and in the Womb of *Mary* was made Man, exclusive of the ordinary Way of Generation. For she knew no Man, but a Body was prepared unto him out of the Blood of the always blessed Virgin. By the Power of the Holy Ghost, he was made like unto us in all Things, Sin only excepted. He was one Person and one Christ, subsisting in the Divine and Human Nature. It is thus God and Man did undertake to compass our Redemption, by interceding for us with his Father, by suffering for us under *Pontius Pilate*, and satisfying by his Death, Burial, and Resurrection, the Demands of Divine Justice, that every one that will believe in him may not perish, but have everlasting Life. After his Resurrection, in Soul and Body he ascended miraculously into Heaven, and sits at the right Hand of God the Father, and is equal to Him in Power and Glory. He dwells with us here on Earth invisibly, protecting us all from our visible and invisible Enemies, and leading us to eternal Life.

D

And

And will come again with Glory and Majesty to Judge the Quick and the Dead, and of his Kingdom there will be no end.

I believe that our Lord and Redeemer JESUS CHRIST, will appear in excellent Majesty in the End of the World, to judge the Quick and the Dead, and to render all those, who are truly Penitent to the End, partakers of his everlasting Kingdom; but those who continue and die in their Rebellion and Unbelief, shall be damned to everlasting Torments; and because his Kingdom is to have no end, the Joys and Pleasures of the Righteous, and the Pains and Sorrows of the Wicked, shall be endless also.

I believe in the Holy Ghost, who quickeneth all things, and proceedeth from the Father, to whom with the Father and the Son, is due all Honour and Praise, of whom the Prophets have foretold.

I likewise believe in the Holy Ghost, and put all my Confidence in Him, and do confess that He is not a ministring Spirit only, but of the same Essence with the Father, from whom He proceeded before all Times, and to whom with the Father and Son, one God, is due all Worship, Honour and Glory.

I believe that this same Holy Spirit has spoken through the Prophets; and what they have

have

have transmitted to us by Writing, was not written by their own private Judgment and Motion, but by the Inspiration of the Holy Spirit of God; and therefore I believe all that is written in the Old and New-Testament, as inspired Writings, and as a perfect infallible Rule both of Faith and Practice.

In the Holy Catholick and Apostolick Church.

I believe in the Holy Catholick and Apostolick Church, and place all my Hope and Confidence in the Head thereof only, CHRIST JESUS our Lord. I believe that this Church is an uniformity of Opinion among Christians, who retain the Doctrines of CHRIST as they have been deliver'd by the Apostles, and explained by the Fathers and General Councils. I further believe the Government of the Church to be Hierarchical, consisting chiefly in the Power which Bishops and Presbyters have to preach the Word of Life to the People, to exercise the Power of the Keys, that is, to pronounce forgiveness of Sins to those that are Penitent; and in the Name of the Lord, declare them accursed who continue obstinately in their Sins.

This is what I believe by the Church; and those that receive not the Doctrine of the Apostles, I reject and abhor.

I believe: one Baptism for the Remission of Sins.

I believe that Baptism is a Sacrament, ordained by CHRIST for the Forgiveness of Sins, and he that unfeignedly believes in CHRIST, receives Forgiveness, not only of the Original Sin in which he was born, but also of his actual Transgressions; and I heartily acknowledge that this Sacrament should not be repeated to any particular Believer.

I hope for the Resurrection of the Dead, and the Life everlasting.

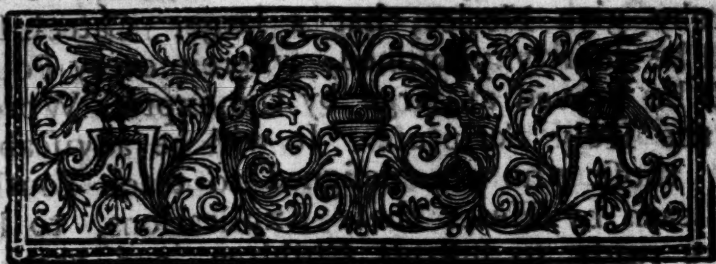
I expect with steadfast Faith, that the Bodies of all those who die in the Lord, will in the End of the World rise again in the same Manner as the Body of CHRIST JESUS did rise first, and therefore called the first Fruits of the Resurrection, and the First-born of those that Sleep. The Wicked and Impenitent shall be also raised from the Dead, but they shall go into everlasting Torments, and the Righteous into everlasting Happiness.
Amen.

Therefore being justified by Faith, we have Peace with God, through our Lord Jesus Christ, by whom also we have access by Faith into this Grace wherein we stand, and rejoice in the Hope of the Glory of God, Rom. v. 1, 2.

These short Explanations of the Ten Commandments, Lord's-Prayer, and the Creed, being designed principally for the Instruction of young Children, are not backed with Scriptural Proofs; but if any one should call in Question

tion the Solidity of either of them, we do hereby give Notice, that a larger Catechism will be shortly published, wherein every Point will be proved at large by the exprefs Words of the Holy Scripture. It will be adviseable for those who are designed to teach Youth, to learn by Heart these Explications, to be more ready to instruct Children, and receive their Answer to these respective Questions.





The Church-Government and Ceremonies of the Russians.



THE *Muscovites* have it by Tradition, that St. *Andrew* the Apostle first preached the Gospel at *Kiow*: And others are as positive, that one St. *Antonius* deliver'd and confirmed with many Miracles, the saving Doctrine of Christ in the City of *Novogrod*. But be this as it will, it is unanimously agreed by all neighbouring Historians, that in the Tenth Century, the *Russians* were yet Heathens, worshipping their Idols *Pioruni*, *Stribi*, *Chorsi*, and *Macossi*; (the Portraits of which you have hereto annexed,) and that 'twas *Helena*, the great Dutcheß, who first countenanced Christianity in *Russia*; but that being quite extinguished under her Son *Boslaus*, *Woldomirus* great Duke of *Russia*, in the Year 990, did introduce into all his Territories the Christian Religion, with the Discipline and Ceremonies then practised in the *Greek Church*; and this was done



done in Pursuance of Marriage Articles between him and Princess *Ann*, Sister to *Basilias* the 2d. and *Constantinus*, *Porphirogenetus*, the then reigning Emperors of *Constantinople*. The *Russians* have constantly adhered to the *Greek Church* ever since, and would never acknowledge the Jurisdiction of the *Latin Church*, usurped by the Pope of *Rome*.

It follows from these Premises, that the Officers and Ecclesiastical Dignities are as many in Number, and the same in a manner, both in Name and Degree, as were in the *Eastern Churches*, when flourishing under their *Grecian Emperors*.

Their Patriarch, or chief Director, or in Matters of Religion, until the Year 1518, was of the City of *Constantinople*, whom they called the Patriarch of *Scio*, because being driven by the *Turk* from *Constantinople*, the Seat of the *Eastern Empire*, he removed to that Island, and there placed his Patriarchal Residence; so that the Emperors and Clergy of *Russia*, were wont yearly to send him Presents, and to acknowledge a spiritual Kind of Homage and Subjection due to him, and to that Church. But in the Year abovementioned, the Patriarch of *Constantinople* or *Chio*, called *Hieronomo*, (being banish'd, as some say, by the *Turk*; or, as others do conjecture, deposed by the *Greek Clergy*,) came to *Moscow*, and perswaded the Emperor, that the Patriarchal See might be translated thither; urging first, that 'twas highly unreasonable that it should continue any longer un-

der the *Turkish* Yoke. And 2dly, because the *Russian* Church was the only genuine Daughter of the *Greek* at that Time, holding the same Doctrine and Ceremonies with it, the rest being all subject to the *Turk*, and fallen away from the right Profession. Wherein the crafty *Greek*, to make the better Market of his broken Ware, shewed at large the Advantages and Honour that would accrue to the Emperor and his Country, by having the Patriarch's Seat translated into the chief City and Seat of his Empire. As for the Right of Translating the same, and appointing his Successor, he made no doubt of it, but that it pertained wholly to himself.

Hereupon the Emperor and his Council, with the Principal of his Clergy assembled at *Mosco*, where it was resolved, that the Metropolitan of *Mosco* should be declared Patriarch of the whole *Greek* Church, and have the same Authority and Jurisdiction that pertained before to the Patriarch of *Constantinople* or *Scio*; and that it might be done with more Order and Solemnity, the 25th of *January*, 1588, the *Greek* Patriarch, accompanied by the *Russian* Clergy, went to the *Greek* Church of *Precheffe*, or our undefiled Lady, within the Emperor's Palace, (having first walked in Procession through the City, and blessed the People with his two Fingers) where he made an Harangue, and delivered his Resignation in Writing, and so laid down his Patriarchal Staff, which was presently received by the Metropolitan of *Mosco*, with divers other Ceremonies

remonies then used in the Inauguration of this new Patriarch. And the subtle *Greek*, loaded with great Presents from the Emperor and the Clergy, retired into *Poland*. It is very probable, this was designedly intended, to cause a Schism between the *Russian* and *Greek* Churches, but the Project proved abortive. For, notwithstanding this new Patriarch of *Mosco*, the *Greeks* continued to choose their own, and both Churches are strictly united as before. From this Time to 1700, they reckon eleven Patriarchs of *Moscow*.

1. *Jost*.

2. *Germogen*.

3. *Ignatius* ; Whom, however, some will not reckon among the others, he having been a *Roman-Catholick*, in the Time of *Pseudo-Deime-trius*.

4. *Philaretus*.

5. *Josaff*.

6. *Jositt*.

7. *Nicon*.

8. *Josaff*.

9. *Pisterim*.

10. *Joakim*.

11. *Adrian*.

After whom none has been chosen ; the present Emperor, as Head of the Church, taking the chief Government thereof into his own Hands. Who likewise, on some solemn Occa-

Occasions, acts publicly in the Church in his Patriarchal Capacity: For the former Patriarchs being next to the *Czar* in Power and Authority, and Lords Paramount in the Direction of Mens Consciences, and being also very often one of the Emperor's Brothers, or some near Relation, and by their Office being obliged to reside in the Capital of the Empire, they used to Plot against their Sovereign in his Absence, or underhand favoured foreign Enemies; which Inconvenience, his *Czarish* Majesty resolved to remove, by this great Specimen of humane Prudence, (*viz.*) not contenting himself with the empty Title of Head of the Church, he resolved to exercise the Ecclesiastical Dignity in Person, and in that Capacity, about eight Years ago, gave this remarkable * Charge to his Clergy.

“ His *Czarish* Majesty's Order to the high illuminated *Job*, Metropolitan of *Novogorod* and *Weliki Luki*.

“ His Great *Czarish* Majesty has issued a special Order to send to you, the *Archirejés*, (Archbishops) the Copy of the Promise made by the *Archirejés* of *Astracan* and *Wologda*, on their Presentation at *Petersburg*, to the end you, the other *Archirejés*, do inviolably conform thereto in every Particular.

“ And the high illuminated *Job*, Metropolitan of *Novogorod* and *Weliki Luki*, is hereby “ in-

* See present State of Russia, p. 174.

“injoined to observe the said high Order as
 “a general Rule in all Cases; in pursuance
 “whereof, we *Archirejés* have promised the
 “same, according to the Sense of the holy
 “Scriptures, and the Canons of Councils, for
 “the better Ruling of the Flock, and the Be-
 “nefit of Souls; viz.

“1. I Promise that I will not Excommu-
 “nicate, nor exclude from the Sacraments of
 “the Church, any Person, either for himself,
 “or with his whole Family, out of private
 “Passion, or on account of any Differences
 “whatsoever, that he may happen to have
 “with me, or any who are subordinate to
 “me; pursuant to the 4th Canon of the 7th
 “General Council, and the 134th Canon of the
 “Council of *Carthage*: *Item*. Pursuant to the
 “39th Law of the † Emperor *Justinian*; unless
 “such Person appears to be a notorious Of-
 “fender and Transgressor of God's Command-
 “ments, or an Heretick against the Church,
 “and has first been thrice admonished, with-
 “out humbling or amending; however, I
 “will excommunicate and sever him from the
 “Church only for his own Person, and not
 “with his whole Family.

2. “That I will deal with those who oppose
 “the holy Church, with Judgment in a re-
 “gular Way, and with Meekness, pursuant
 “to the Doctrine of *Paul* the Apostle, That a
 “Servant of the Lord must not strive, but be gentle
 “unto

† [L. 39. *Codice de Episcopis & Clericis.*]

unto all Men, apt to teach, not angry. That I
 will reprove all Opposers with Meekness,
 that God in Time may bring them to Re-
 pentance and Acknowledgment of the Truth;
 according to the 66th Canon of the Synod
 of Carthage.

3. " That I will keep the Monks together,
 according to the Canons and Rules prescri-
 bed to them, and will not permit them to
 run out of their own into other Monaste-
 ries, nor to enter into secular Houses, un-
 less upon pressing Occasions, and for the
 Good of their Friends, with my special
 Knowledge and Consent in Writing, if they
 shall desire it; pursuant to the 4th and
 11th Canons of the Fourth General Council.

4. " That I will not build any new Church
 my self without necessity, nor allow others
 to do it, that the same may not happen
 afterwards to be left unfinished; pursuant to
 the 84th Canon of the particular Synod of
 Carthage, and the 27th Law of Justinian.

5. " Item. I will not make many Priests,
 Deacons, or other Church-Officers, without
 due Necessity, or for filthy Lucre sake;
 but for the sake of the Feeding of the
 Flock, and for the Advantage of the holy
 Church. Pursuant to the 6th Canon of the
 fourth General Council.

6. " Moreover, I promise, that I will visit
 the Diocese committed to my Charge, every
 Year, if possible, or at least every third or
 fourth Year, my self and in Person, so as
 the Apostles did, and have inspection there-
 of,

“ of, not for Lucre, Fame, or Honour sake;
 “ but after an Apostolick Manner, and in the
 “ Lord, to the end the Faithful may remain
 “ in Faith, and in Practice of good Works:
 “ Particularly, I will be careful in observing,
 “ instructing, and correcting the Priests, that
 “ they do prevent Schism, Superstition and
 “ Worship, contrary to God’s command, and
 “ that no Shrines, which are unknown, and
 “ have not the Testimony of the Church, be
 “ honoured as sacred Relicks; and that they
 “ cause those Sorcerers, who feign themselves
 “ to be Possessed, and go about Naked, or on-
 “ ly in their Shirts, to be carried before the
 “ Judge of the Place, and be punished; that
 “ they do not Countenance any fictitious and
 “ deceitful Works, carrying an outside of God-
 “ liness, be they performed by Ecclesiastical
 “ or Secular Persons; that they do not set
 “ up the holy Images for Deities; nor ascribe
 “ to them lying Miracles, which gave a Han-
 “ dle to the Adversaries of Calumniating the
 “ Orthodox, but that they may honour them
 “ according to the Sense of the holy Ortho-
 “ dox Catholick Church.

7. “ That I will not intermeddle with any
 “ worldly Affairs and Strife, except when
 “ there appears open Injustice; in which Case,
 “ I will first admonish, and afterwards even
 “ make Report to his *Czarish* Majesty, pursu-
 “ ant to the Doctrine of the Apostle: *Sup-*
 “ *port the Weak.*

There

There was formerly but one Metropolitan in all *Russia*, (*viz.*) of *Moscow*; but this being erected into a Patriarch, four Metropolitans were created, the one of *Novogorod*, the others of *Rostove*, of *Casan*, and *Sarskyen*; their Office was to receive of the Patriarch such ecclesiastical Orders as he thought good, and deliver them to their respective Archbishops, besides the Ordering their own Diocese.

Their Arch-Bishops are those of *Kiow*, *Moscow*, *Wolodomir*, &c. their Office is all one with the Metropolitans, save that they have an under Jurisdiction, as Suffragans to the Metropolitans, and superiour to the Bishops.

Then follows their *Uladikies* or Bishops, who are many in Number, having each a very large Diocese, as dividing the rest of the whole Empire between them.

The Ecclesiastical Jurisdiction of the Metropolitans, Arch-Bishops, and Bishops, is the same in a Manner that is used by the Clergy in other Parts of Christendom; for besides their Authority over the Clergy, and ordering such Matters as are meerly Ecclesiastical, their Jurisdiction extendeth to all Testamentary Causes Matters of Marriage, and Divorcements, some Pleas of Injuries, &c. To which purpose also they have their Officials or Commissaries, (whom they call *Bojaren Uladitskey*,) that are *Bar-men* and Persons of Quality,

lity, who keep their Courts, and execute their Jurisdiction. And besides their other Oppressions over the Common-People, tyrannize also over the inferior Clergy: As for the Arch-Bishop or Bishop himself, he bears no Sway in deciding those Causes that are brought in to his Court; but if he would moderate any Matter which he judges wrong, he must do it only by intreaty with his Gentleman Official. The Reason is, because these *Bojarskey* or Gentlemen Officials, are not appointed by the Bishops, but by the Emperor himself, or his Council, and are to give an Account of their Doings to none but to them. If the Bishop can by intreaty have the Choice of his own Official, it is esteemed as a very great Favour. In a Word, the Clergy of *Russia*, as well concerning their Lands and Revenues, as their Authority and Jurisdiction, are altogether ordered and over-ruled by the Emperor and his Council. They have also their Assistants, or several Councils of certain Priests, who are of their Diocese, residing within their Cathedral Cities, to the Number of Twenty four.

The Patriarch's yearly Revenue out of his Lands, (besides his other Fees) was about 3000 *Rubels*, or *Ducats*, the Metropolitans and Arch-Bishops 2500, the Bishops, some 1000, some 800, &c.

Their Habit or Apparel (when they appear in their Pontificalibus on solemn Occasions,) is a Miter on their Heads, after the Popish Fashion, set with

With Pearl and precious Stones, a Cope on their Backs made of fine Brocade, embroidered with Pearl, and a Crozier's Staff in their Hands, laid over with Plates of Silver double gilt, with a Cross or Shepherd's Crook on the Top. Their ordinary Habit when they ride, or go abroad, is a black Hood on their Heads, that frequently hangeth down their Backs. Their upper Garment (which they call *Reis*) is a Gown of black Damask, with Lifts or Stripes of white Satin laid upon it, every Stripe about two Fingers broad, and their Crozier's Staff carried before them. The People flock together from all Quarters to receive their Paternal Benediction, which they perform with their two Fore-fingers, after a marvellous manner.

The Election and Appointing of
Election of Bishops, and the rest of the Digi-
Bishops. nified Clergy, belongeth wholly to
 the *Czar*. They are always chosen out of the Monasteries; so that there is no Bishop, Arch-bishop, or Metropolitan, but hath been a Monk or Fryar before. And for that Reason they are, and must all be unmarried Men; for Monks vow perpetual Chastity. When the Emperor hath nominated the Person, he is invested in the Cathedral of his Diocese, with many Ceremonies. They have also their *Deans* and *Arch-Deacons*. The rest of the Clergy are the *Archimandrites*, who govern the Convents of *Monks*, and the *Igu-
 menes* those of the *Nuns*; next follow the *Popes* and *Proto-Popes*, being the secular Priests
 and

and Arch-Priests. The Number of which inferior Clergy and cloistered Monks and Nuns is exceeding great, and who are for the most part very illiterate and poor, living chiefly upon the Benevolence of the Laity.

As for their Preaching, like as in other Christian Countries, they neither use it, nor indeed are capable of it, being utterly unlearned both in the Scriptures, and all other sorts of Knowledge, by consequence, the People being so indifferently instructed, live in gross Ignorance. Only their Manner is twice every Year, (*i. e.* on *New-Years-Day* and *St. John Baptist*) to make an ordinary Speech to the People, every Metropolitan, Archbishop, and Bishop, in his Cathedral Church, to this or the like effect: That if any bear Malice towards his Neighbour, if any entertain traitorous Thoughts against the *Czar*, let him beware of such wicked Devices; if any have not kept his Fasts and Vows, nor done his other Duties to the holy Church, he must be heartily sorry for the like Omissions, &c. And this is a matter of Form with them, utter'd in scarce more Words than here set down. Yet this is pronounced with that Grace and Solemnity, in a Pulpit set up on purpose for this one Act, as if he were to preach over a whole Body of Divinity.

The Emperour is always present at this solemn Exhortation, and his present *Czarish* Majesty, ever since he has suppressed the Patriarchal Dignity, has officiated himself on
 E these

these Festivals, beginning the Tunes, and reading the Epistle before the high Altar.

“ The *Russians* never *Ils ne font* nulle ex-
 “ * expound any Parts *plication de tout ce*
 “ of Scripture in their *qu'ils lisent dans leurs*
 “ Churches, neither do *Eglises. Ils ne pre-*
 “ they preach, because *chent point non plus,*
 “ they hold, that by *parce qu'ils tiennent*
 “ this Means Heresies *que c'est par ce moy-*
 “ and erroneous Opini- *en que les Heresies,*
 “ ons in regard to the *& les opinions er-*
 “ Faith, are published *ronees à l'égard de*
 “ to the World. They *la Foi se repandent*
 “ say that publick *dans le monde. Ils*
 “ Preaching, as it con- *lisent que ces Pre-*
 “ tains nothing but sub- *dications publiques,*
 “ tle Questions and fine *pleines de questi-*
 “ spun Conclusions, is *ons & de conclu-*
 “ the Source of all Er- *sions subtiles & in-*
 “ rors. They declare *genieuses, sont la*
 “ likewise, that plain *source de toutes les*
 “ Precepts are more *erreurs. Ils preten-*
 “ proper to dispose the *dent aussi qu'une doc-*
 “ Mind and Soul of *trine simple est plus*
 “ their Czars to Good- *propre à disposer le*
 “ ness and a holy Life, *cœur & l'esprit de*
 “ than Explications of *leurs Czars au bien*
 “ their Articles of *& à la Sainteté des*
 “ Faith; for which *mœurs, que l'explica-*
 “ Reason they reject *tion des plus hauts*
 “ and *my-*

* *Vid.* la Religion ancienne & moderne de *Muscovites* imprimé a *Cologne* 1698. pag. 15. & 83.

" and forbid, with
 " great Severity, all
 " Disputes about religi-
 " ous Matters. And
 " if at any time Con-
 " tests arise, they are
 " immediately quash'd
 " by the Prudence
 " and good Conduct
 " of the Patriarch; and
 " though the Dispute
 " be about never so
 " trifling a Matter, 'tis
 " he alone that must
 " decide it.

" mysteres; c'est pour-
 " quoi ils rejettent
 " & defendent avec
 " beaucoup de severité
 " toutes les disputes,
 " a l'égard des choses
 " Divines. Que si en
 " matiere de Religion,
 " il s'eleve quelque dif-
 " ferent, il est aussi-
 " tôt apaisé par la
 " prudence & la bonne
 " conduite du Patri-
 " arche, & quelque pe-
 " tite que soit la con-
 " testation, il n'est per-
 " mis qu'à lui seul
 " d'en décider.

The same Author,
 page 83, declares,
 " The Reason why the
 " Russians preach not in
 " their Churches is,
 " because, in their Opini-
 " on, the House of
 " God is prophane-
 " ed thereby, the
 " Preacher, as his Pas-
 " sions move him, be-
 " ing apt to vent what-
 " ever comes upper-
 " most, to raise Questi-
 " ons and Disputes,
 " which make the com-
 " mon

" La raison, pourquoi
 " ils ne prêchent pas
 " dans leurs Eglises, est
 " que suivant leur Ima-
 " gination, la maison
 " de Dieu est profanée
 " par les prédications,
 " attendu que l'on y dit
 " par passion tout ce qui
 " vient en l'Esprit, que
 " l'on y agite des que-
 " stions & des disputes,
 " qui font errer le com-
 " mun Peuple, & don-
 " nent

" mon People fall into
 " Error, and so intro-
 " duce Novelties in Re-
 " ligion, so that preach-
 " ing, they say, for the
 " most part does more
 " Mischief and gives
 " more Chagrin to the
 " Hearers, than Con-
 " solation and Profit.
 " Whereas the Read-
 " ing the New-Testa-
 " ment, as used in their
 " Churches, is sufficient
 " to teach them good
 " Manners, and instruct
 " them in all Christian
 " Virtues. They add,
 " that by thus reading
 " the New-Testament,
 " the Christians of the
 " first Ages were edifi-
 " ed, and filled with the
 " Holy Ghost. That
 " if the Scripture must
 " needs be interpreted,
 " it is much better (ac-
 " cording to their Cu-
 " stom) to read in their
 " Churches the Homi-
 " lies of the holy Fa-
 " thers, than to permit
 " every ignorant Priest,
 " who loves Wrangling,
 " and

" nent place aux nouve-
 " autez, & que ces Pré-
 " dications apportent sou-
 " vent plus de chagrin
 " & de dommage aux
 " Auditeurs, que de con-
 " solation & de profit ;
 " Au lieu que la le-
 " cture du Nouveau Te-
 " stament, lors qu'elle est
 " faite dans les Eglises,
 " suffit pour l'enseigne-
 " ment des bonnes mœurs,
 " & de toutes les ver-
 " tus Chrétiennes. Ils a-
 " joutent, que c'est par
 " cette même lecture, que
 " les Chrétiennes, dès le
 " commencement ont édifié
 " l'Eglise, & qu'ils ont été
 " remplis du Saint Es-
 " prit. Que si l'on de-
 " siroit quelque explica-
 " tion de l'Ecriture Sainte,
 " il valoit beaucoup mieux,
 " comme c'est leur cou-
 " tume, lire dans l'Eglise,
 " les Sermons des Saints
 " Peres, que de permet-
 " tre à un homme ig-
 " norant, amateur de
 " disputes, rempli de va-
 " nité, & enflé d'orgueil,
 " de débiter au Public
 " ses

" and is puffed up with
 " Vanity and Pride, to
 " vent in publick As-
 " semblies his own fan-
 " tastical Opinions,
 " with a View only to
 " gain the Applause
 " of the giddy Mul-
 " titude. Therefore
 " they utterly forbid
 " all Disputes, and vain
 " Philosophical Rea-
 " sonings, as tending
 " to create Animosities
 " among Christians, and
 " prove the greatest
 " Obstacle to the Pra-
 " ctice of true Piety,
 " filling the Mind with
 " a Spirit of Pride and
 " Vanity, and by con-
 " sequence, entirely de-
 " stroying the true Spi-
 " rit of Christianity.

" ses propres imaginati-
 " ons, dans la vûe seu-
 " lement de paroître, &
 " d'acquérir l'estime de
 " ses Auditeurs. Là
 " dessus, ils rejettent en-
 " tièrement toutes les
 " Disputes, & même la
 " Philosophie, alléguant
 " pour leurs raisons,
 " qu'elle ne sert qu'à faire
 " naître plusieurs diffé-
 " rens qu'elle est un ob-
 " stacle à la pratique de
 " la piété, attendu qu'elle
 " remplit l'esprit d'or-
 " gueil & de vanité, &
 " que par conséquent,
 " elle détruit entièrement
 " la simplicité du Chri-
 " stianisme.

Notwithstanding this Opinion prevails through-
 out *Russia*, his present *Czarish* Majesty having
 in his Travels observed the Usefulness of
 Preaching, as to the Instruction and Morals of
 the People, has since (out of a pious and
 Princely Care for his Subjects Good) ordered
 several young Priests to *Kiow*, and other Schools,
 to prosecute their Studies, and render them-
 selves able to preach with Eloquence and Un-
 derstanding.

derstanding. And already, among several others, one *Theophylactus*, a Greek Monk at *Petersbourg*, almost daily gives Proof of his great Learning and Abilities this Way; but as to Controversies in Religion and Politicks, they, as well as the rest of the Clergy, are expressly forbid, by Authority, to handle such Subjects, without their Sovereign's particular Leave or Command.

Their Priests (whom they call *Priests*. Popes or *Papaes*,) are made by the Bishops, without any great Examination before, or Ceremonies at their Admission, save that their Heads are shorn about a Hand's Breadth on the Crown, and that Place anointed with Oil by the Bishop. It is these secular Priests only who are allowed, or rather obliged, to marry; but if the first Wife die, he cannot take a second, but he forfeits his Priesthood and his Living withal, pursuant to the Sense the *Russian Church* puts upon that Text of *St. Paul to Timothy*, 1 Tim. iii. 2. *A Bishop must be the Husband of one Wife*. If he will needs marry again after his first Wife is dead, he is no longer called *Papa*, but *Rospapa*, or *Quondam Priest*. This causes them to make much of their Wives, who are accounted as the *Matrons* or *Women* of the best Reputation in the Parish. These Priests have no *Their Main-* Tythes, but stand at the Benevo-
tenance. lence of their Parishioners, and get a Maintenance by their Offerings, Shriftees, Marriages, Burials, Dirges, and Prayers.

ers for the Dead and the Living, (which they call *Molitua*): For besides the Church Service, their Manner is, for every private Person to have a Prayer said for him by the Priest, upon any occasion of Business whatsoever, whether he is to go a Journey, Sail, Plough, Sow, or whatever else he doth. Which Prayer is not framed according to the Occasion of his Business, but at random, being some of their ordinary and usual Church Prayers, and it is thought to be more holy and effectual, if repeated by the Priest's own Mouth. They have likewise a Custom to solemnize the Saint's Day, who is Patron to their Church, once every Year; at which Time, all the Neighbours from other adjacent Parishes flock in, to have Prayers said to that Saint for themselves and Friends, and so make the Priest an Offering for his Pains; this makes a great Part of his Maintenance, especially if the Saint of that Church is of Credit and Esteem for some extraordinary Miracles. But then the Tythe of all these Perquisites is paid to the Bishop of his Diocese.

The *Papa*, or Priest, is known by his long Tufts of Hair, his *Their Habit*. Gown with a broad Cape, and a walking Staff in his Hand; when he says the Service in the Church, he puts on a Surplice, and sometimes his Cope upon solemn Days. They have besides their *Papa's* or Priests, their *Churnapaper* or black Priests, these keep their Benefices, tho' they are admitted Monks or Fryars within some Monastery. They seem to

resem-

resemble Regular Priests in the *Romish Church*. Under the Priest, is a Deacon in every Church, who does the Office of a Parish Clark, and nothing else. Their *Protopapa's* or Arch-Priests, and their Arch-Deacons (who are next in Election to be their *Protopapa's*) they serve only in Cathedrals.

The Priests have hitherto preserved the Liberty of wearing Beards, which they tender almost as their Lives, and have a high Veneration for them, inasmuch as they think they make them resemble God Almighty, whom their Painters represent with a great Beard.

Their Monks or Fryars are here more numerous than in any other Country, and it is observable, that the most fruitful and pleasant Parts swarm with Monasteries, the Number whereof is not only due to the Devotion of the Inhabitants, but because the Monks Life is safest from the Oppressions and Exactions that always fall heavy upon the Laity, which induce many to put on the Fryars Weed, as the best Armour against such Sufferings; besides, there are many, who, upon some Disappointment from Friends, throw themselves into a Monastery; and others take it as a Sanctuary, and become Monks, to avoid some Punishment they deserve by the Laws of the Realm; for if they get a Monastery over their Heads, and put on the Cowl before they be apprehended, it is a Protection to 'em against any Law, for what Crime soever, except high
Treason;

Treason; but with this Proviso, that no one is admitted, unless he bring with him Land, or Stock, or Money, and put it into the common Treasure, (except such as are commanded by the Emperour;) and some bring to the Value of 1000 *Rubels*, some more, and none less than 3 or 400.

The Manner of their Admission is as follows: First, the Abbot *Their Admission.* strippeth him of all his secular Apparel, then he puts upon him next his Skin a white Flannel Shirt, with a long Garment over it reaching to the Ground, girded with a Broad Leather Belt, and an upper Gown of black Saye, then is his Head shorn a Hand's Breadth close to his Skin, and these or the like Words are pronounced by the Abbot, whilst he clips his Hair: *As these Hairs are clipped off, and taken from thy Head, so now we take thee and separate thee clean from the World and worldly Things, &c.* This done, he anointeth his Crown with Oil, and putteth on his Cowle, and so admits him among the Fraternity. They vow a perpetual Chastity, and abstinence from Flesh.

They have also many Nunneries, whereof some admit none *Nuns.* but Noblemens Widows and Daughters. A Nun takes the Habit with the following Ceremonies: Upon her entring into the *Their Admission.* Nunnery, she wears a black Gown, and her Hair is combed quite over her Face, she is conducted by the Sisterhood into the middle

middle of the Chappel, stooping as she Walks, where a Priest stands before a Desk, here she throws her self upon the Ground thrice, and continues afterwards in that Posture. The Priest, after having said a Prayer, asks her divers Questions, *viz.* Whether she entred into a monastical Life out of Constraint? Whether she entirely renounced the World? Whether she would obey the Laws prescribed? To all which she answers, Yes, to help me God. Then the Priest begins another Prayer, after which he bids her rise, and shew her Face. Upon which, some old Nun parts her Hair, steps up to the Desk, takes a Pair of Scissars which lie upon it, presents them to the Priest, kisses his Hand, and desires him to cut off her Hair, which he seemingly declines, and lays the Scissars aside. This Ceremony being repeated a second and third Time, the Priest at last takes the Scissars, and having parted her Hair into four Tresses, cuts them cross Ways over the Crown of her Head, the *Choruses* singing certain Hymns in the mean Time. Then the old Nuns put the Girdle about her Waist, and dress her in the Habit of the Order; her Relations, who stand by, weeping and bewailing the young Woman, as now dead and lost to the World. Last of all, the Priest reads to her the Statutes of the Convent, and presents her to the Lady Abbess

The

The Revenues of the *Russian* Con-
vents were very great in former *Revenues*.
Times, at present they are stript
of what is superfluous, yet have they still
their Competency. And it is astonishing to
see their immense Treasure, consisting of Jew-
els, Pearls, and Gold, which is in a measure
lost to the Publick; but since the Battle of
Narva, when the Affairs of *Russia* had but an
indifferent Aspect, the Monasteries were forced
to contribute largely towards the Defraying
the publick Charges of the War against the
Svedes.

Besides the several Orders of *Hermites*.
Monks, &c. the *Russians* have cer-
tain Hermites, (whom they call holy Men,)
they go naked about the Country in the coldest
Season, with Iron Collars about their Necks,
their Hair hanging lank and savage-like over
their Shoulders; they are esteemed as Pro-
phets, and assume the Liberty of Talking
what they please; so that if they reprove any
openly, the Party concerned takes it very pa-
tiently, and says no more than *Po Grecum*, i. e.
this is for my Sins; and if any of these
Hermits take any Goods out of one Man's
Shop, and give them to another, the Owner
thinks himself much beloved of God, and much
beholden to the holy Man for his so do-
ing.



Of the Russian Liturgy.

Liturgy.

Mattins.



THE Morning Service they call *Zautrana*, i. e. *Mattins*. The Priest entreth into the Church with his Deacon following him; when he is got about the middle of the Church, he begins to say with a loud Voice, *Blaslavey Uladika*; i. e. *Bless us heavenly Father*. Then he addeth; *In the Name of the Father, and of the Son, and of the Holy Ghost, one very God in Trinity*. And *Aspody Pomeluij*, or, *Lord have mercy upon us*, repeated three Times. This done, on he marches towards the Chancel, or *sanctum sanctorum*, as they call it, and entreth into the *Scharfsvey Dwere*, or heavenly Door; which no Man may enter into but the Priest only. Where, standing at the Altar, or Table, he saith the Lord's Prayer, and then again, *Aspody Pomoluij*, pronounced twelve times, then praised be the *Trinity, the Father, the Son, and the Holy Ghost, for ever and ever*, the Deacons

cons and People answering, *Amen.* After this, the Priest addeth the Psalms for the Day, beginning with, *O come let us worship, and fall down before the Lord our Maker, &c.* and thereupon he, with the Deacons and People, all turn themselves towards their Images that hang on the Wall, and crossing themselves, bow down three times, knocking their Heads to the very Ground. After this, he readeth the Ten Commandments and *Athanasius's Creed* out of the Service-Book.

This being done, the Deacon, who standeth without the heavenly Door, readeth the Life of some Saint, with a plain singing Note, not unlike to the *Roman Catholics*, when they sing their Gospels. After all this, (which lasteth an Hour and half) he addeth certain set Collects or Prayers, suitable to what he read before out of the Saints Lives, and so endeth his Morning Service; a great many Wax-Candles burning all the while before the Images of the Saints, some whereof are as thick as a Man's Waist, vowed or enjoined as a Penance upon the People of the Parish.

About nine a Clock in the Morning, they have another Service, called *Obeidna*, and if it be some Festival-Day, they read, *Blessed be the Lord God of Israel, &c.* and, *We praise Thee, O God, &c.*

Their Evening Service is called *Vechna*, the Priest beginneth with *Vespers*, *Blaslavey Uladika*, as at *Mattins*, and the Psalms appointed for the *Vechna*; which being read, he singeth, *My Soul doth mag-*

magnifie the Lord, &c. then all with one Voice say, *Aspody Pomeluti, Lord have mercy upon us,* thirty times together. To which the Boys, who are in the Church, answer all with one Voice, as fast as their Lips can move, *Verij, Verij, Verij,* or, *Praise, Praise, Praise,* thirty times together. Then is read by the Priest, and on Holy-Days sung the first Psalm, *Blessed is the Man,* &c. and at the end is added *Hallelujah* repeated ten Times: The next in order is some part of the Gospel read by the Priest, which he endeth with *Hallelujah* repeated three times; and so having said a Collect in remembrance of the Saint of that Day, he endeth his Evening Service. All this while the Priest standeth at the Altar, within the Chancel, whence he never moveth all Service time. The People standing together the whole Time in the Body of the Church, and some in the Porch, for they have neither Seats nor Pews in any of their Churches, being in their Opinion an inducement to Indevotion and Laziness, and this is universally the Practice of the *Greek Church*; but those who are old and feeble, are allowed Crutches to lean upon.

Baptism. The Sacrament of Baptism, which the *Russians* believe absolutely necessary to Salvation, is administered after this manner: The Child is brought to the Church (before eight Days are elapsed after he is born) the Priest standing ready with a Tub of Water by him, to receive at the Porch the little Infidel, who is to be made a Christian, &c. Then he teacheth the Witnesses,





ses, (who are to the Number of two or three) in a certain set Form out of his Book, what their Duty is in bringing up the Child after he is Baptized, (*viz.*) That he must be taught to know God, and Christ the Saviour. And because God is of great Majesty, and we must not presume to come unto him without Mediators, therefore they must teach him what Saints are the best and chief Mediators, &c. This done, he commandeth the Devil, in the Name of God, to come out of the Water: So after certain Prayers, he plungeth the Child thrice over Head and Ears. For this they hold to be a Point necessary, that no part of the Child be undipped in the Water. The Form of Words used by the Priest in the Act of Dipping, or Baptism, is the very same prescribed in the Gospel, and used in all Christian Churches.

When the Child is baptized, the Priest layeth Oil and Salt tempered together upon the Forehead and both sides of his Face, and then upon his Mouth, drawing it along with his Finger over the Child's Lips, repeating withal certain Prayers to this Effect: That God will be pleased to make him a good Christian, &c. all this is done in the Church-porch. Then is the Child (as being now received into the Number of the Faithful) carried into the Church, the Priest going before, and there he is presented to one of the principal Images, (being laid on a Cushion before the Feet of the Image) to be commended unto God. If the Child be sick or weak, (especially

cially in Winter) they make the Water Luke-warm; after Baptism, the Manner is to cut off the Child's Hair, and having wrapped it within a Piece of Wax, to lay it up as a Relick or Monument in a secret Place of the Church. The *Russians* baptize none in private Houses, unless the Weakness of the Infant wont suffer it to be carried to Church, or the House be a great Way off; in such Cases they take care not to Christen it in the Lying-in Chamber, believing that Room to be defiled and unclean.

This is the Manner of their Baptism, which they account to be the best and perfectest Form, as they do all other Parts of their Religion, received, as they say, from the best Church, meaning the *Greek*. And therefore they will take great Pains to make a Profelyte, or convert either an Infidel, *Roman Catholick*, or Protestant, by Rebaptizing him *after the Russian Manner*. Such as thus receive the *Russian* Baptism, are first carried into some Monastery, to be instructed there in the Doctrine and Ceremonies of the Church. And first they put the Profelyte into a new Apparel, and set a Garland on his Head, then they anoint his Head with Oil, and put a Wax-Taper into his Hand, and so pray over him four times a Day for seven Days together. All this while he is to abstain from Flesh and white Meats. The seven Days being ended, he is purified, and washed in a Bagnio, and on the eighth Day he is brought into the Church, where he is taught by the Monks

Monks how to behave in Crossing himself, bowing to the Ground, and such like Gestures, which are very numerous in the *Russian Church*. Then he is led to a River to be Baptized, if in Summer; and if it be in Winter, they break a Hole in the Ice, and dip him as usual three times, in the Name of the Father, Son, and Holy Ghost.

The Sacrament of the Lord's-Supper is administred here but *Lord's-Supper*: once a Year, in their great *Lent* Time, a little before *Easter*. Three at the most are admitted to communicate at one Time. The Manner whereof is this: *First*, They confess all their Sins to the Priest, (whom they call their *Papa*, or ghostly Father) then they come to the Church, and are called up to the Communion-Table; here first they are asked of the Priest, whether they be clean, or no? That is, whether they have never a Sin behind left unconfessed. Upon their answering, *No*, they are taken to the Table, where the Priest begins with certain usual Prayers, proper for this high Solemnity, the Communicants standing in the mean Time with their Arms folded one within the other, like Penitentiaries, or Mourners. When these Prayers are ended, the Priest takes a Spoon, fills it full of red Wine, puts into it a small Piece of Bread, and tempereth them both together, so delivers the Spoon to the Communicants, who stand in Order, pronouncing the usual Words of this Sacrament, *Eat this, &c. Drink this, &c.* both at one Time, without any Pause.

After this, he delivereth them Bread by it self, and then Wine mixt with a little warm Water, to represent the Blood and Water which flowed from our Saviour's side. While this is doing, the Communicants unfold their Arms, and then folding them again, follow the Priest thrice round about the Communion Table, and so return to their Places again. Where having laid certain other Prayers, he dismisseth the Communicants, with charge to be merry and cheerful for seven Days next following; which being ended, they are enjoined to fast as many Days. Which they observe with very great Devotion, eating nothing else but Bread and Salt, except a little Cabbage, and other Herbs; and for their Drink, they are allowed Water mixt with a little Honey. The Bread used in the Sacrament must be leavened and baked by a Priest's Widow. The *Russians* communicate always under the two Species of Bread and Wine, in which Point they differ from the *Roman* Church. The Form of Communion is taken out of the Liturgy of St. *Chrysostom*, and this part of it has been English'd by Dr. *Covil* of *Cambridge*, in his Account of the *Greek* Church, with Reflections on their present Discipline, particularly in the Eucharist, wherein he learnedly shews the Difference between the *Greek* Mass and *Popish* Transubstantiation.

Their

Their Nuptial Ceremonies are very different from those used in *Marriage*. other Countries. The young Man is never permitted to see his Mistress till they are actually married, but the Courtship is begun and carried on by his Mother, or some other elderly Matron of his Acquaintance; when the intended Bride and her Friends have approved of the Proposal (for without the Knowledge and Consent of the Parents, the Contract is not lawful,) the Fathers on both sides, or such as are to them instead of Fathers, with their other chief Friends, have a Meeting about the Dowry, which is commonly very large, after the Ability of the Parents; so that you shall have a Market Man (as they call him) give 1000 *Rubels*, or more, with his Daughter.

As for the Man, it is never required of him, nor doth it stand with the Custom of *Russia*, to settle any Jointure; but in Case he have a Child by her, she enjoyeth a third of the Husband's Estate after his Decease. If he have two Children by her, or more, she is to have a larger share, but at the Discretion of the Husband. But if the Husband dies without Issue, she returns Home to her Friends without any Thing, save her Dowry. When the Agreement is made concerning the Dowry, they sign Bonds one to the other, as well for the Payment of the Dowry, as the celebrating the Marriage by a certain Day. If the Woman was never married before, her Father and Friends are bound besides to as-

sure her a Maiden, and this occasions many Law Suits, when the Man finds Reason to mistrust his Wife's Honesty.

The Contract being thus finish'd, the Parties begin to send Tokens to one another, the Woman sends first. On the Eve before the Wedding-Day, the Bride is carried in a *Col-limago*, or Coach, (or in a Sledge, if it be Winter) to the Bridegroom's House, with her Wedding-Cloaths, and the Bed they are to lye on; for this is always provided by the Bride; here she is accompanied all that Night by her Mother, and other Women, but not welcomed, nor once seen by the Bridegroom himself.

On the Wedding-Day, the Bride puts on a Veil of Lawn, or such like, and being accompanied with her Friends, as the Bridegroom is with his, they go all to Church on Horseback, tho' the Church be never so near, and themselves but in mean Circumstances. The Words of Contract, and other Ceremonies in solemnizing the Marriage, are much after the Manner, and with the same Words used here in *England*, with a Ring given to the Bride, which being put on, and the Words of Contract pronounced, the Bride's Hand is delivered into the Hand of the Bridegroom, who standeth all this while on the one side of the Altar or Table, and the Bride on the other. So the Marriage Knot being knit by the Priest, the Bride cometh to the Bridegroom, and falleth down at his Feet, touching his Shoe with her Head, in Token of Conjugal Obedi-

Obedience; and the Bridegroom, in return, casteth the Lappet of his upper Garment over the Bride, to intimate his willingness to protect and cherish her.

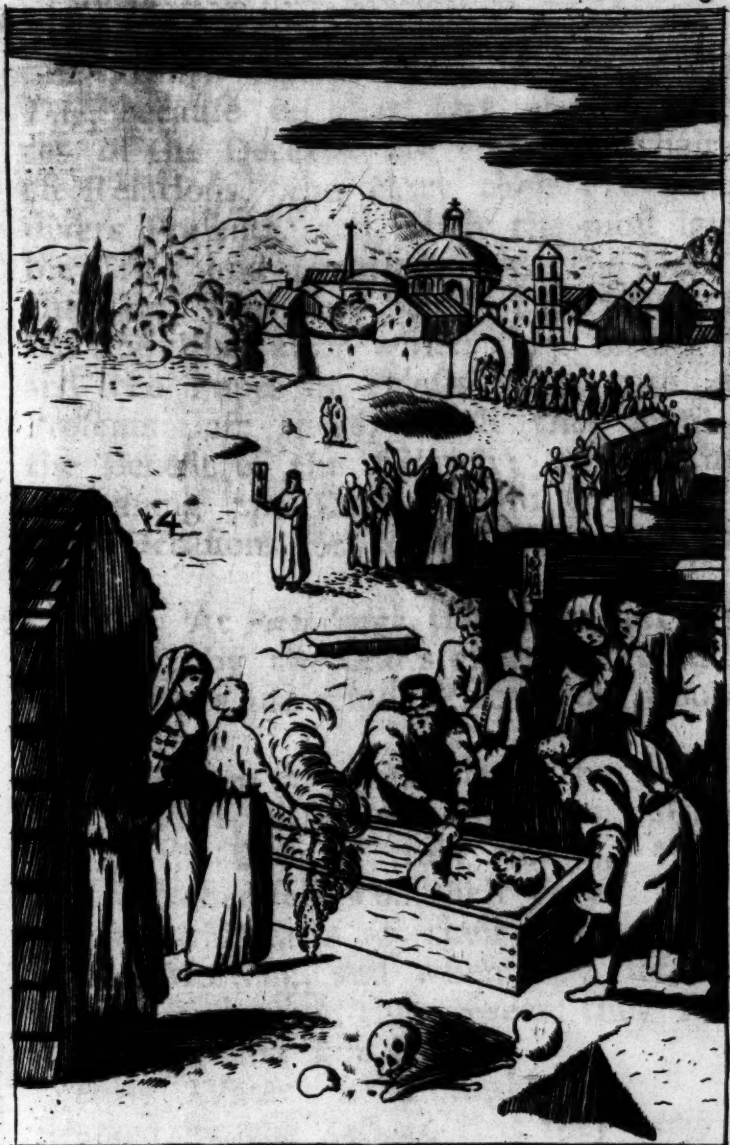
Then come the Father and other Friends of the Bride, and bow themselves low to the Bridegroom; and so likewise his Friends bow themselves to the Bride, in Token of Affinity and Love ever after between the two Families; and to make the Tye of Friendship or Kindred more solemn, the Father of the Bridegroom offereth to the Priest a Loaf of Bread, who delivereth it again to the Father and Friends of the Bride, with Attestation before God and their Images, that he deliver the Dowry wholly and truly at the Day appointed, and hold ever after true Love and Affection one Kindred with the other. Then they break the Loaf in Pieces, and eat of it, to testifie the Sincerity of their Intentions.

These Ceremonies being ended, the new married Couple go Hand in Hand, attended by their Friends, towards the Church Porch, where they are presented with a Cup of Mead, the Bridegroom drinks to the Bride, who pledges him, putting the Cup under her Veil, for fear of being seen by the Bridegroom. At their return Home from Church, they sprinkle Corn out of the Windows on the Bridegroom and Bride, in Token of Plenty, wishing Fruitfulness and Abundance may attend them ever after. The *Russians* allow of this scandalous Custom, contrary to Scripture and good Reason, that the Husband,

upon dislike of his Wife for any trifling Faults, may go into a Monastery and turn Monk, and so leave the poor Woman to shift for her self ever after. The *Russians* marry very young, and their Houses are stock'd with Children.

Burials. Their Funerals are attended with many Mourning Women hir'd for that Purpose, who make most hideous and lamentable Outcries. And a Priest carries before the Corps the Image of the Saint, to whose Protection the deceased had been recommended in his Baptism, which Image the Mourners kiss very devoutly, to whose Care they recommend the Soul of their dead Friend; and having incens'd the Grave with Frankincense and other sweet smelling Gums, they put a Pass in the dead Bodies Hand, signed by the Bishop of the Diocese, in the Form following: " We N. " N: Bishop and Priest, do certifie by these " Prelents, that N. hath lived among us as " a good Christian, according to the Tenets " of the *Greek Church*. He has confessed his " Sins, and received Absolution; he honoured " God and his Saints, and observed the Feast " and Fast Days of holy Church, therefore " we have given him this Certificate, to be " perused by * *St. Nicholas*, and the other " heaven-

* *St. Nicolas* they account their chief Saint, Patron and Protector, and as it were the Porter of Heaven's Gates, as the Papists do their *St. Peter*.





“ heavenly Inhabitants, that so he may enter
 “ unmolested into everlasting Glory.

The *Russians* have a Holy-Day, which they call *Raditeli Sabor*, or the Relations *Sabbath-Day*, because on that Day the burying Places of the Deceased are visited by their nearest Relations, who carry their Provisions and divers Presents, and, with the most lamentable Cries and Howlings, ask the Dead how they do, why they died, what ailed them, and the like; after which they return Home; and the Popes or Priests take care of the Presents left there, which they employ for the Benefit of the Church; this Custom of bemoaning the Dead, is also observed on other Occasions for some Time after the Burial.

N. B. At *Petersburgh*, they have left off these Customs, by the *Czar's* express Order; but in the Villages and remote Places from Court they still prevail.

The *Russians* set up Crosses in the high Ways, in their Churches, and at the Door of their Houses, and cross themselves on their Foreheads and Breasts at their rising in the Morning, and when they set down to Meat; and when they Swear, they swear by the Cross, and kiss it. *Signing with the Sign of the Cross.*

Holy Water is so highly esteemed by the *Russians*, that they hallow even whole Rivers once every Year. At *Moscow*, this is done with great Pomp and Solemnity, the Emperors them-

selves being present at it, with all their Nobility, and the Clergy of all Orders and Degrees, they conjure the Devil out of the Water by casting in Salt and Frankincense, and so sanctify the whole River. The Ceremony being over, Crowds of People flock together to put in their Buckets, and take of the hallowed Stream to drink, others plunge their Children therein, and many leap into the River, and some naked barren Women bath themselves for three Days successively, in hopes of becoming Fruitful; they give the Water to their Sick, as a sovereign Remedy against all Distempers. *Twelfth-Day* is the Time appointed for this Solemnity, when the same is performed by Bishops, in all Parts of the *Russian* Empire.

*They Brew
with it.*

At every Brewing, their Manner is likewise to bring a Dish of their Wort to the Priest, which being hallowed by him in the Church, is poured into the Brewing, and so giveth it such a Vertue, that when they drink of it, they are seldom sober. The like they do with the First-fruit of their Corn, &c.

Fasts.

Besides their Fasts on *Wednesdays* and *Fridays*, (the one, because they say CHRIST was sold on the *Wednesday*; the other, because he suffered on *Friday*,) they have four great Fasting-Times or *Lents* every Year. The first, which they call their great *Lent*, is at the same Time with ours. The second at *Midsummer*. The third in Harvest-Time, And the fourth

fourth about *Hollandtide*. In their great *Lent*, for the first Week, they eat nothing but Bread and Salt, and drink nothing but Water, neither do they work at their Trades, but mind Shriving and Fasting only.

They have also three *Vigils* in *Vigils*. their great *Lent*, which they call

Stoiania. Then the whole Parish must be present in the Church, and watch from nine in the Evening, till six in the Morning, all the while standing, except when they prostrate themselves before their Images, which must be 170 Times in one Night. All their Fasting-Days added together, make near thirty Weeks in the Year, during which Time, they taste neither Flesh, nor what comes of Flesh, but live mostly on Fish and Linseed Oil. In the Monasteries they never eat Flesh throughout the Year.

The *Russians*, for the generality, make use of painted Images, of *Images*, which their Church Walls are full, and many richly adorned, and set forth with Pearl and precious Stones. Some they have Embossed, that stick from the Board almost an Inch outward, in the Nature of *Bosse*, or even *Bass Relievo's*, they call these *Chodorov-dites*, or their Miracle-Workers. Of their Pictures or Images, they give the first Place to our Saviour, the next to his Mother, then follow the Multitude of the heavenly Host, who, in their Opinion, intercede with God for the Salvation of Mankind. Among those Saints, St. *Nicolas* and St. *Sergius* receive the greatest

greatest Honours. They have also peculiar tutelary Saints for every sort of Affliction, and each Family, nay, sometimes, each individual in the Family hath his *Bog* or God, which is kept wrapt up in the finest Silks and Brocades, and adorned sometimes with Diamonds, &c. to the Value of some Thousand Pounds. The Superstition of the common People is so great, (notwithstanding his present *Czarish* Majesty does what he can to discountenance this sort of Image Worship,) that if a Person sees his Neighbour prosper in Trade, Husbandry, Education of Children, and the like, he borrows his *Bog* of him for such a Time, giving him a large Premium; this he places in his House, and does him all imaginable Honour, in order to obtain of him the like good Success in his Undertakings. Others take their Saints along with them when they go to work in the Fields, that by their Presence they may be kept and defended from all Harm by their Intercession, and God may bless the Labour of their Hands.

Their Churches are built round, to signify, as they say, the Form of the Celestial Bodies, and the endless Power of God. They suffer no instrumentall Musick in their Churches, for they say, that God can only be praised by humane Voice. Bells, and Crosses upon the Spires of their Churches, are look'd upon as essentially necessary to the Being of a Church.

The

The *Russians* have all along tolerated the Protestants, whether *Lutherans*, or *Calvinists*, to have publick Churches and Schools in all the chief Cities of the Empire, and the present *Czar* laid the first Foundation-Stone for a *Lutheran* Church, in one of the Suburbs of *Moscow*, and went once, attended by some of his Noblemen, to assist publickly at the Service of God in the *Calvinist* Church in one of the Suburbs or *Slaboda* of the same City, which none of his Predecessors ever did. Neither the *Jews* nor *Roman Catholics* receive the same kind Treatment in *Russia*, the one because they killed our Saviour *JESUS CHRIST*, and the other, because when the *Polanders* invaded *Moscovy*, they committed great Cruelties and Outrages, as well against their Priests, as their Churches and Images. And the *Russians* are very jealous of the latter, both on religious and secular Accounts. As for other new upstart Opinions, the *Russians* punish them very severely, as may be learned from the Capital Punishment inflicted on a *German* Merchant, named *Norderman*, who, for obstinately maintaining and publishing some of the Visions of *Jacob Behmen*, was burnt in *Moscow*, not many Years ago.

The Church of *Rome* has from Time to Time been making Overtures to bring over the *Russian* Church to the Obedience of that See,

See, as may be seen at large in *Antonius Possévinus* the Jesuit's Account of *Muscovy*; but their last Attempt was in the Year 1717, when his *Czarish* Majesty being at *Paris*, the Doctors of the *Sorbonne* presented to him the following Project.



The Church of Rome has from Time to Time been making Overtures to bring over the Russian Church to the Obedience of Rome.



A Proposal presented by some Doctors of the Sorbonne to his Czarish Majesty, to promote an Union between the Churches of Rome and Russia. Translated from the Original Latin, printed in the Present State of Russia.



AMONG the several Things which his Czarish Majesty had the Curiosity to view at *Paris*, he was pleased to visit the College of the *Sorbonne*, the 14th Day of June 1717, where, in the Library, among many other valuable Books, he was shewed some Volumes relating to Religion, wrote in the *Sclavonian* Tongue. His Majesty condescended with great Affability to fall into Discourse with the Doctors of this College, who took occasion humbly to put in a Word touching the *Russian* Religion; and what an Addition of Glory it would bring to so great an Emperor, if he would use his Endeavours to unite the
Russian

Russian and *Roman* Churches, and establish Concord between them; which they thought would not be very difficult to effect, if managed with calmness and a charitable Spirit.

To whom the *Czar* most graciously replied: That he knew the two Churches differed in some Points, (of which he named two) but as his Time was taken up with the military and many other Concerns of the Government, he had no Leisure himself to settle these Differences: Nevertheless, if the Doctors of the *Sorbonne* would confer in Writing with the Bishops of his Church as to those Matters, he would use his Authority to oblige them to give their Answers.

Encouraged by this Promise of the best of Princes, the Doctors of the *Sorbonne* then present, tender this Writing to his *Czarish* Majesty, the rather, because they observe with Admiration, that the Councils of this Emperor tend to raise the Splendour of his Empire, not only by military Valour, and the Liberal Arts and Sciences, but also by the Glories of Religion, on which, he knows, that the Happiness and Strength of Empires chiefly depends.

We read it delivered by the Apostle, and most earnestly recommended by him, that we should strive together to keep the Unity of the Spirit in the Bond of Peace, because there is but one God, one Lord, one Faith, one Baptism. To facilitate which Unity with the *Russian* Church, it is no small inducement, that there

are

are not those Obstacles which are found, to our Grief, among the Protestants, and the various Sects in the East.

The *Russian* Church acknowledges with us the Unity of the Supreme Majesty of God, and that the three Persons in the sacred Trinity are consubstantial; and condemns the Blasphemies of the old and modern Arrians. She agrees with us in the Confession of the whole Doctrine touching the Hypostatical Union and Distinction of the two Natures of Christ, as it is received by us out of the revealed Word of God. She also agrees with us in what the Catholick Faith teaches of Original Sin, of the Redemption of Christ, of the Necessity of the Assistance of Divine Grace, for the due Performance of all and every Act of Piety. She owns with us the seven Sacraments instituted by Christ in his Church, and that the Bread and Wine in the unbloody Sacrifice of the Altar, are substantially changed into the Body and Blood of Christ; and pays Adoration to our Lord Christ really present in the Eucharist.

She Worships and invokes the blessed Virgin, Mother of God, and the Saints who reign with Christ in Heaven, and reverences the Reliques of the Saints, as well as we, and pays that Honour to the sacred Images which is due to those whom they represent. She doth equally with us say Prayers, give Alms, and offer Sacrifices for the Faithful departed this Life in the Communion of the Church, certainly

certainly believing, that their Souls may reap Benefit thereby, if so be that they have any further Punishment to suffer from the Divine Justice. She acknowledges likewise, that Christ has empower'd the Church to enact Laws, which all the Faithful are in Duty bound to obey: Such are those which enjoin Fasting, and abstaining from Flesh at certain Times appointed by the Church.

Lastly, That we may not seem too tedious in enumerating all those Points of Faith we hold in common with the *Russians*, They have as great Veneration and Respect, as well as we, for the Scripture, inspir'd by God, and the holy Traditions of the Church, as the most certain Rules of Faith. They acknowledge, with us, one visible Catholick Church, as the supreme and infallible Judge for deciding all Controversies in Matters of Faith, confessing withal, as we do also, that there is no hope of Salvation, but in the Communion of this one holy Catholick and Apostolick Church. But now if there be no hopes of Salvation without the Unity of the Church, as the holy Scripture, and the uninterrupted Tradition teach: If the Apostle *St. Paul*, Gal. v. 20. doth not scruple to reckon Schisms, and Sects, among those Sins which exclude Men out of the Kingdom of Heaven; with what Care and Industry ought Christians to strive and endeavour to arrive at this perfect Concord, and to remove all Obstacles, if any there be, with all possible speed?

And

And what can hinder the Christian Cause from receiving this most excellent and desirable Advantage, of uniting the *Russian* and *Latin* Church? Is it any thing relating to the Discipline of either? The Discipline may be different in divers Churches, without breach of Unity. In many Provinces, saith St. *Firilian*, many things differ'd, according to the Diversity of Places and Appellations; notwithstanding which, the Unity and Peace of the Catholick Church has suffered no detriment at any Time. And St. *Augustine* is more large upon this Subject, saying, Let there be one Faith of the universal Church, which is dispersed over the whole Earth, let that be as if it were the internal Principle of its Members; altho' this Unity of the Faith be outwardly expressed by different Ceremonies and Observances, whereby nothing that concerns what is true in Faith is any Way obstructed. For all the glorious Beauty of the King's Daughter is within; but those various Ceremonies used in different Countries are supposed to be in her Cloathing, whence it is said, she is brought to the King in Raiment of variety of Needle-work. But let the Variety of this Vesture be such, as may not give Occasion to divide and tear the Church by contentious Differences. And truly the East and Western Churches preserved Peace and Unity between them to the Time of that unhappy *Cerularius*, notwithstanding they differ'd in Worship and Discipline. Nay, in these our Parts of the *Latin* Church, we see that different Customs

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stoms obtain in different Places; and those of the *Greek Church*, who join again in Communion with us, continue to live according to their own Customs. There will therefore be no impediment, why the *Russian Church* may not keep to its Discipline, as before. She may offer or administer the Sacraments with leavened Bread, provided she doth not find fault with those, who do not use the same; and will allow the Consecrating of unleavened Bread in the *Latin Church* to be right and lawful, as *Theophylactus*, *Demetrius Comatenus*, Bishop of *Cyprus*, *Barlaam*, *Gregorius Protosyncellus*, and others amongst the *Greeks*, eminent for their Learning and Moderation, have acknowledged. Nor would there be any Danger that the Pope of *Rome* should change any other Rites of that Church, no more than we our selves have any Cause to fear, that any of the Customs receiv'd in the *Gallican Church* will ever be abrogated; forasmuch as we teach that it is not in his Power so to do.

Is there any Obstacle arising from Hierarchy, or the Government of the Church, that might frustrate the so much desired Union of these two Churches? Tho' the *Russian Church* seems to be affected and alarmed with nothing more than this, yet the greatest Difficulty of it will disappear, if, avoiding all Ambiguities, the Case it self be but clearly and distinctly stated. *In primis*. We teach that the Bishops are *jure divino* the Successors of the Apostles, and Christ's Vicars; and the Pope

Pope of *Rome*, who is the lawful Successor of St. *Peter*, is by the same Divine Right, the chief of the Bishops, and the chief Vicar of Christ; and for that Reason, the Centre of Unity, and the visible Bond of Communion, from which the Apostolick See derives its Superiority over any other particular See, as *Ireneus* speaks, to watch over the universal Church, and to take Care that the holy Canons be observed, and the Unity of the Faith be maintained, according to St. *Cyprian*. That this Primacy of the Pope of *Rome*, is grounded upon the Words of the Gospel, and attested by the ancient Tradition of the Church of the first Centuries, the first eight General Councils (which the *Russian* Church owns) do plainly testify; and this is the only Thing, (*viz.*) the Primacy of the Pope of *Rome*, which our whole Church unanimously believes. The other Points of Doctrine, about which the Catholicks do not so altogether accord, are not of the Number of those that are contained in the Catholick Rule of Faith or Confession. This has been very lately confess'd by the most holy Father himself, in his solemn Approbation of a renowned Book, wrote by a very eminent Bishop of ours, wherein he explains the Catholick Faith, and vindicates it from the Calumnies of the Protestants. The Doctrine of the *Gallick* Church is in Truth this, that the Authority which the holy See claims over the Church in general, and every Pastor of each Church in particular, is not left to the sole and arbitrary Disposal of

the Pope, to use it as he listeth, and as he thinks fit; but is to be regulated and managed according to the holy Canons dictated by the Spirit of God, and consecrated by the Observance and Deference of the first Ages of Christianity. That the Supreme Authority hath been committed by our Lord Christ to an Assembly of Bishops, or Pastors, which the Pope himself is to submit to, in those things which regard the Faith, the Extirpation of Heresie, and the Reformation of the Church; and this has been solemnly determin'd by our *Gallick* Clergy, in the General Councils of *Constans* and *Basil*, and maintained all along by the several sacred Orders of the Clergy of *Paris*. We also hold that the Decrees of the *Roman* Pontiff are not an infallible Rule of Faith, without the Approbation of the universal Church. That Christ has not given the Pope, whose Power is meerly spiritual, an Authority over secular Kingdoms directly or indirectly; and that he cannot, on any Account or religious Pretence whatsoever, absolve any Subject from their Obedience or Oaths of Allegiance. The *Roman* See knows very well, that we thus think and teach; and if there be any, who, stretching the Prerogative of the Pontiff further, differ in Opinion from us, we do not however break Peace with them, nor they with us, but we all continue in the same Communion; forasmuch as these Differences in Opinions do not concern the Belief of the *Roman* Primacy it self. But this we must add, that whatever

ever the Authority of the Pope of *Rome* is at this Day, which he exercises with relation to the Election of Bishops, Confirmations, and Dispensations, as being allowed him either by the Concessions of the Church, or by certain Stipulations and Agreement with Sovereign Princes, or on Account of his Patriarchal Dignity : This Authority, we say, is not to be extended to those Churches, which are not used to this kind of Policy ; neither do we read, that this was ever proposed as a Condition in those Overtures that have been made for reconciling the *Latin* and *Greek* Churches. What should then hinder a happy Union of the *Russian* and *Latin* Churches ? Shall their Opinion of the Proceeding of the Holy Ghost barr it ? But even in this Matter we may be brought to concur in our Sentiments without great Trouble and Difficulty, provided there be a Disposition to reconcile Differences, and not to widen the Breach. For *first*, the *Russian* Church professes that the Holy Ghost proceeds from the Father through the Son ; and the *Latin* affirms, that the Holy Spirit proceeds from the Father and the Son ; both these Ways of Expression are found to have been used by such of the holy Fathers, whose Authority both Churches allow. The holy Fathers, *Basil* the Great, and *Gregory* the Divine, observe that these two Words $\epsilon\kappa$ and $\delta\iota\alpha$, from and through, signifie the self same thing ; wherefore some of the most eminent Divines have taught, that the forementioned Expression, being taken in a proper Sense, may have the same Meaning. For what is meant by saying, that

the Holy Ghost proceeds from the Father, thro' the Son? Is it only, as some of the *Greeks*, no great Lovers of Peace, do contend, that the Holy Ghost proceeds indeed from the Father; but that the Father and the Son are of one and the same Substance (*ὁμοῦς*). Now if this be the right Explication of the Words, it may for the very same Reason be said, that the Son proceeds from the Father through the Holy Ghost, seeing the Son proceeds from the Father, and the Father and Holy Ghost are of the self-same Substance. But no one *Greek* ever said, that the Son proceeds from the Father through the Holy Ghost. So that the Expression we read in the holy Fathers, must be understood in a larger Sense, (*viz.*) that the Holy Ghost proceeds from the Father thro' the Son; that they are not only of the same Substance, but that both Persons are one and the same Principle, and that the Holy Ghost proceeds from both, though 'tis the Father has given this Power to the Son, that as the Holy Spirit proceeds from the Father, so he should also proceed from the Son; as if one Light be kindled by another Light, and they two together produce a third, (which Simile * *St. Gregory Nisene* uses,) then the third may be properly said to proceed not only from the first immediately, but also from the first thro' the second. And this is what the *Latin* Church professes in its Belief, that the Holy Ghost proceeds from the Father and the Son, and both these Ways of Speaking, (if rightly

* *Lib. 7. contra eun.*

rightly interpreted) have the same Meaning. Another Reason, why the *Latin* Church confesses that the Holy Ghost proceeds from the Father and the Son is, because they have received this Way of expressing this Article by Tradition from the holy Fathers, and the Councils. Let us hear *Epiphanius*: The Holy Ghost is always with the Father and the Son; not as a Brother of the Father's, not as one begotten or created, nor as a Brother of the Son's, or the Father's Grandson, but proceeding from the Father, and receiving from the Son, not differing from the Father and the Son, but of the same Substance and Divinity of the Father and the Son. To the same Purpose saith St. *Cyril of Alexandria*, in his Synodical Letter, written in his own and the Council's Name, to *Nestorius*, which Doctrine he constantly asserts in his succeeding Writings, and cannot be said to have ever receded from it. And that St. *Athanasius*, *Basil the Great*, and *Didymus*, with many others of the holy Fathers of the *Eastern* Church, were of the same Opinion in this Matter, might be easily proved; but the narrow Limits of this Writing will not allow it. The *Russians* themselves know very well, that among the *Latins*, *Hilary the Great*, St. *Ambrose*, *Augustin*, *Leo*, and many more, were of this Mind. Why then should the *Russian* Church be averse to commune with those, whom they know to hold nothing for a Doctrine of Faith, but what has been handed down to them by the holy Fathers of both Churches, and comes recommended by no less Authority than that of the General Council? Now, what we believe in our Hearts, who can

blame us, for confessing the same with our Mouths? Especially since the *Latin* Church allows those of the *Greek*, who return to their Communion, and agree with them on this Head, to repeat the Creed in their own Way, without uttering the Word (*filioq;*)

Thirdly, The withdrawing of the *Greek* from the *Latin* Church, did not take its rise from this Point, there is no mention made in *Michael Cœrularius* and *Leo Acridanus's* Letters of the Proceeding of the Holy Ghost, nor in those of *Leo* the Ninth, nor doth *Peter* the *Antiochean* Patriarch, in his Letter to *Dominicus Gradenfis*, alledge this as one of the Causes of their first Difference; but says plainly, that *Michael Cœrularius* finds fault with no other of the Tenets of the *Latins*, but that of the unleavened Bread. And even *Michael Cœrularius* the Patriarch himself, the Ring-leader of this Schism, doth not object any thing else to the *Latin* Church, but the unleavened Bread, their not singing *Halleluja* in *Lent*, and such like. But how frivolous are these Objections, and of how little Weight? Yet did he not scruple, with some few Suffragan Bishops, to shut up the Churches of the *Latins*, and to Excommunicate the *Roman* Pontiff, and all the West, who submitted to his Discipline; and this without previous Examination, or judicial Proceedings in Form, or fair Hearing of both Sides, or any Authority of Council. Concerning which, *Leo IX.* Pope of *Rome*, expostulates in a mild Manner, and lays before him the Tenderness of the true Mother, whose Bowels are said, in *Solomon's* History, to have yearn'd, because she could not see her

her own Son divided. Adding withal, that the Differing in Customs and Forms, which the Circumstances of Time and Place require, do not hinder the Salvation of the Believers, inasmuch as Faith only worketh by Love, and doing all the Good that can be done, commendeth us to God.

These were the Beginnings of the Separation of the *Greek*, and consequently of the *Russian*, from the *Latin* Church, which indeed ought to be well remembred, seeing Consequences are to be judged by their Antecedents. And ever since those first fatal Times, we are in great Affliction and continual sorrow at Heart for our Brethren.

But not to mention here, that the *Latin* Church hath not neglected any thing in her Power to remove the Schism, which did not take its rise from her, it will suffice to add only, that nothing could be more acceptabe to us, than an happy Union; as nothing is more detestable to us than Schism. How greatly we ought to abhor separating from the Communion of the *Romish* Church, is what we are most earnestly exhorted to by St. *Cyprian* and St. *Firmilian*, notwithstanding they both had had very hot Disputes (if ever there were any) with the See of *Rome*. Who can, says one of them, who can be so extravagantly contentious, as either to imagine that the Unity of God may be divided, or so daring, as to attempt to rend in Pieces the Church, which is the Seamless Coat of Christ?

The Lord himself teaches us in his holy Gospel, saying, "There shall be but one Flock and one Shepherd. The Apostle St. *Paul* likewise, in-

insinuating the same thing, lays this Truth before us, admonishing us in these Words: " I beseech
 " you, Brethren, in the Name of our Lord JESUS
 " CHRIST, that ye speak the same thing, and
 " that there be no Division among you. To
 which Words, abounding with so much Charity,
 we shall only add a very pious Admonition of a
 more modern *Greek*, *Theorianus* by Name, who
 after he had owned that the consecrating of unleavened Bread and leavened was equally holy,
 and that this was the Opinion of all the *Latins*
 he had heard, he then addresses himself to the
Greeks of his Communion, thus: " First of all,
 " we admonish you, that you be not contentious
 " for we allow no such Practices, neither does
 " the Church of God, but rather pursue Peace
 " with all Men, who embrace Christ, for he
 " makes of two one; and love the *Latins* and
 " Brethren, for they hold the true Faith.

We shall conclude this Writing (which, by reason of the sudden Departure of his *Czarish* Majesty, was drawn up in much hast) with incessant Prayers to Almighty God, who rules over all that as this August Prince has, by raising the Lustre and Splendor of his Kingdom, obtained so great a Name, he may still more increase his Fame, by submitting his enlarged Empire to the of the holy Catholick Religion, and thereby extend far and near the Kingdom of Christ, by whom he Reigns with so much Glory and Honour.

That he may be another *Cyrus* (whom the Lord out of his abundant Mercy, took by his right Hand, as 'tis said by the Prophet) and an happy Restorer of his People to the Light of Truth,

Concord, and Peace, and breaking down the Wall of Partition, may he remove all the Animosities and Feuds that have lasted so long between his Church, and that of *Rome*; that at length there be but one faithful People, as there is but one Church, and one Religion. By such his pious Endeavours to propagate the Faith, he will more eminently surpass the Fame of his Ancestors, than by his other Heroick Exploits, and obtain a Sovereign Power equally awful by his own Virtue, as by the Majesty of his Scepter; which will then stand most firm and safe, when he shall consecrate it for the laudable Maintaining of the Cause of God, as God's Servant, and for the Procuring of a happy Union, as a dutiful Son of the Church.

At the *Sorbonne*, the 15th June, 1717.

Lewis Herbert Priest, D. D.

Jacob Christop. Braquet, &c. &c. &c.

WE *Francis Vivant* Presb^r. and D. D. and Fellow of the *Parisian* Faculty of the *Sorbonne*, and Chancellor of the Church and University of *Paris*, Cannon of the same Church, and Vicar-General of his Eminency the most Reverend D. D. Arch-Bp. of *Paris* Cardinal *Noailles*, Witness, That the abovementioned explanatory Instrument or Deed of the Catholick Doctrine, relating to the Articles therein contained, is signed by the Hands of those, whose Names are under-written, and that they are all and every one Priests, and Masters, and Doctors of the sacred Faculty of Theology, and Members of the *Sorbonne* Society. Whose

Testi-

Testimony may, and ought undoubtedly to be regarded and believed.

Given at *Paris* at our Archiepiscopal Palace, under our own and our Secretary's Seal, and under our Seal of the Metropolis of *Paris* of the blessed Virgin *Mary*, the 9th of July, *Anno Dom.* 1717.

F. Vivant, Cancell. *Paris*.

(L. S.) By Order of D. D. Chancell.
of the Church and University of *Paris*,
Libour.

It is certainly the *Czar's* Interest that his Clergy be brought out of that profound Ignorance, in which they live at present, and that they acquire solid Learning, in order to imprint in the Minds of their Flocks a Desire of Knowledge, and true Notions of Religion; that they preach up to them the Necessity of obeying God and their Sovereign; abstaining from Controversies and Disputes, and contenting themselves with teaching plain Doctrine, and enforcing the Practice of good Morals. But to admit the *Roman* Catholick Religion, would be opening a Door to endless Disputes, which could not fail to disturb that Civil as well as Ecclesiastical Tranquillity which has been hitherto maintained in *Russia* (from the very Time it received Christianity,) which the *Czar* has so much at Heart, and has already put in Practice with so much Applause, by inviting to his Dominions so many able Men from all Parts of the World, without distinguishing Religions; which

End

End he also pursues, by sending young People, particularly Students of Divinity, to Foreign Universities. Neither is it probable, that the *Czar*, after having suppressed the Patriarchal Authority in *Russia*, will subject himself and his Dominions to a far greater Dependency, either on the Pope, or a General Council, and part with that Supremacy, or (to adapt the Phrase more to the Form of the *Russian* Government) that despotick Power he has acquired over the Clergy and the whole Church. It is needless to mention the Difficulty concerning the Marriage of Priests, (which is looked upon in *Russia* as sacred) and other controverted Points, about which both Churches are never like to agree. I shall only say thus much, to conclude the whole Matter, That the *Czar* never had any such Union in his Thoughts, but rather caused the Reports, which had been spread about it, to be declared false and groundless. And as an ample Proof of the Truth hereof, his *Czarish* Majesty, at the same Time the above recited Proposal was presented him, had given Orders at *Amsterdam* for Printing off a great Number of Copies of the Old and New Testament in the *Russian* Language, in order to disperse them among his Subjects, at his Return into his own Dominions.

But further, to shew the Impossibility of an Union between the Western Churches, whereof the *Russian* is the most considerable Part, I shall here subjoin the chief Heads wherein they differ.

1st, The *Greek* Churches abhor the Pope of *Rome's* pretended Supremacy, that they cannot allow it a softer Name than that of Tyranny, even

ven when in the Hands of the best of Popes ; and as for his Infallibility, they have always look'd upon it as a Piece of undisguis'd Impudence, nourish'd by the overflowings of filthy Lucre, and maintain'd by Brigades of Monks and Fryars, the Pope's Pretorian Bands, and the Jesuits his Janifaries, who know not how to be ashamed. Many among the *Greeks*, both ancient and modern, have writ very learnedly against the swelling Titles, and pretended Authority of the Bishops of *Rome*. And in our Times, *Elias Memari*, Bishop of *Cephalonia*, has writ the History of the Schism between the Eastern and Western Churches, to which he has added several controversial Treatises against the Church of *Rome*, whereof the first and most considerable is that against the Pope's Supremacy, wherein he shews, at the very Entrance of his Discourse, that the Disputes about Ecclesiastical Authority and Church-Government, *i. e.* (whether the Church be Monarchical, Aristocratical, or Democratical, in Compliance with the several Species of Civil Government,) had been more destructive of the Practice of Christian Piety, than all the Heresies put together, and explains the several Texts of Scripture whereon the Papal Authority is grounded, *e. g.* these Words, *Thou art Peter, and upon this Rock, I will build my Church*; it is manifest from the Context, that the Rock is *Peter's* confessing in the Name of the other Disciples, *Thou art Christ, the Son of the living God*, upon which the Christian Church was to be built ; or, in other Words, to believe that Jesus, the Son of the blessed Virgin *Mary*, was the promised Messias, the Son of the most

most High ; for this is the chief and almost only Point of Doctrine that distinguishes the Christian Church from that of the Jews ; so that this Text entitles the Person of St. Peter to no other Privilege than the other Apostles, who believed as well as he, that Jesus of Nazareth was the true Messiah ; and as for Peter's being charg'd thrice to feed Christ's Flock, it is to put him in Mind of his denying Christ three times, which none of the other Apostles did ; he cites both Greek and Latin Fathers to support the Reasonableness of this Exposition. The Book of *Meniati* is writ in the vulgar Greek, and is to be seen in my Lord Harley's Library, who is a diligent Collector of all that's Curious in all Languages and Sciences.

2. The *Muscovites* oblige all their Priests to enter into the holy State of Matrimony ; the *Romans* forbid it their Clergy upon pain of Damnation, though they recommend it as a Sacrament to the Laity. There is no Shadow of Probability that the *Russian* Clergy will complement the Pope with this part of Christian Liberty, no more than the Priests of all the other Eastern Churches.

3. The *Russians* commemorate the Death of Christ with Bread and Wine, according to our Saviour's express Words ; the *Romish* Clergy defraud all the Laity of the Cup in the Sacrament, while they allow it themselves, as if they were the only Believers.

4. The *Russians* believe no Purgatory ; the Papists look upon this Point the most Gainful, and most Fundamental of their Religion.

5. The

5. The *Russians* have had all along, from their first Conversion to Christianity, the holy Bible in their own Language; the Papists never read it in their Churches; nor do they care that the vulgar People should be acquainted with God's Word, fearing least their pious Cheat might thereby be too soon discovered. I might instance in many other Articles wherein the *Russians* differ from the Church of *Rome*, and perfectly agree with the *Protestants*, which render an Union impracticable between them and the Church of *Rome*; but very easie to be brought about between them and the *Protestants*, and more especially with the Church of *England*, which comes nearer in many Particulars to the *Greek* Church, than any of the Reformed Churches. To instance, the old Stile which is in Use only here in *England*, and in the *Eastern* Churches, our Common-Prayer and the *Greek* Liturgy agree in very many Particulars.

F I N I S.

